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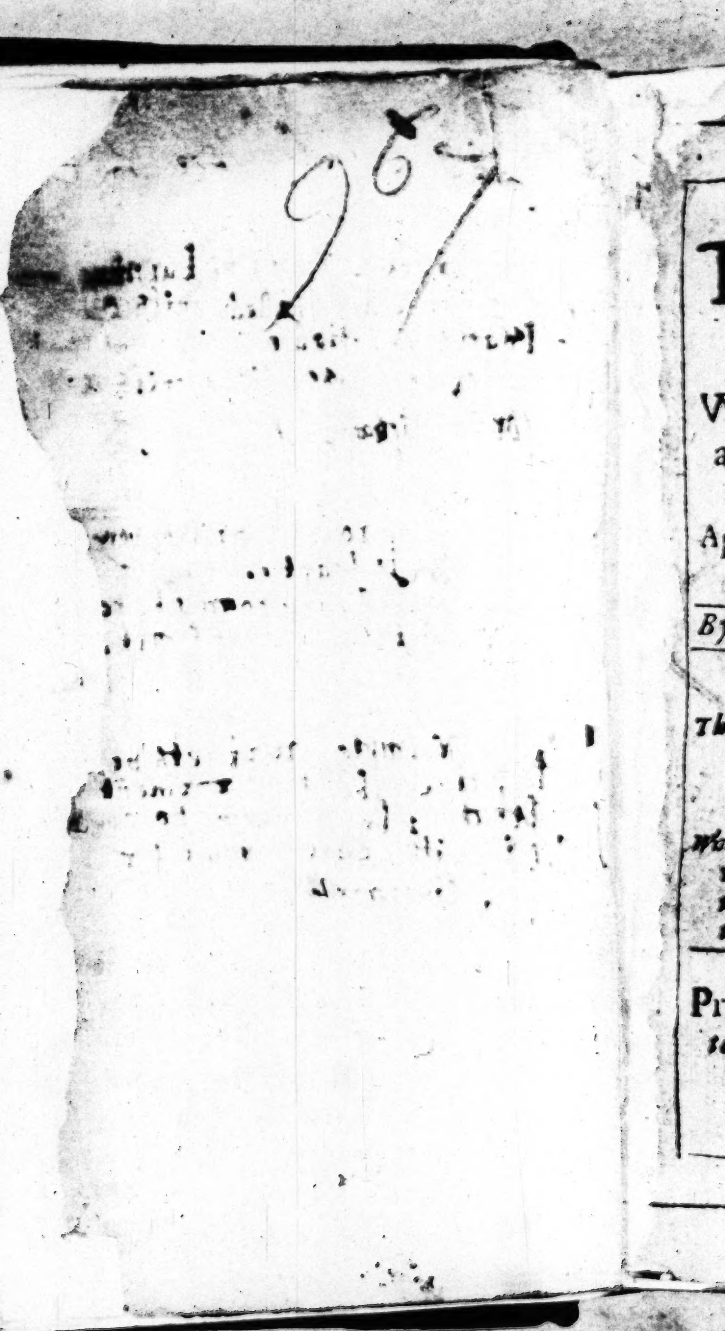
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pal. 38. 7.

my Reines are full of burnings  
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bathsome dispaye: etc. ~  
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sore dispaye, etc. ~

8. ———: I roare for the  
of mine heart. ———  
: I have roared by  
the disquietnege of my heart.

This Example warneth us  
to despaire, be the torment  
so great, but alwayes to  
God, with sure trust for  
Reliverance.



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# TREATISE OF FAITH.

Wherein is declared, how  
a man may live by Faith, and  
finde reliefe in all his necessities.

Applied especially vnto the vse of  
*the weakest Christians.*

By EZEKIAL CULVERVELL.

*The Iust shall live by Faith.*

*The seventh Edition, corrected and amended  
Ephel. 6. 16.*

*Above all, taking the Shield of Faith.  
Rom. 15. 4.*

*Whatsoever things were written afore-time,  
were written for our learning, that wee  
through patience, and comfort of the Scrip-  
tures might haue hope.*

L O N D O N,

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TO  
ALL GODS  
People, who haue  
enjoyed any benefit  
by my Ministry, e-  
specially of my Pa-  
storall Charge.



DEARELY Belov-  
ed in the *Lord*,  
although I can-  
not but be pri-  
eto my selfe, of many de-  
fects in discharge of my du-  
ty, which G O D required  
of my hands toward you,  
which I humbly beseech

*The Epistle*

the Lord and you to pardon) yet this hath beene, is, and I hope shall be, to the end of my dayes, my comfort, that I haue not laboured in vaine amongst you. What were my Labours and successe thereof, I must appeale to the Conscience of you who are yet liuing for you know, that not few are now at rest with the Lord, whose holy liues and happie ends gaue good testimony hereof. But to leaue these to the wise consideration of such whom this may concerne, and to giue vnto all, to whom these presents shall come, a just account of my proceeding herein; I doe professe, that for many yeeres past, I haue



## *Dedicatorie.*

had my thoughts much exercised about this prime Grace of Faith; (by which alone we receiue all saving grace, and without which, none :) and by long experience, I found through conference with many of diuers sorts, that very few attained to the true knowledg, much lesse to the right vse of faith, either in the assurance of their saluatiō, or well ordering of their conversation.,

For to passe over all carnall Protestants, who onely haue a forme of Godlinesse, making an outward shew thereof, and deny the power of it; in walking after their owne lusts: I haue observed very many, who haue in truth laboured after saluation,

Few attaine  
either to  
the true  
knowledge,  
or right vse  
of Faith.

I Sort.  
Carnall  
Protestants.

*The Epistle*

2 Sort.

tion, yet through want of good direction, haue made forsaking of their sinne, the ground of their beleeving & so building such a weightie matter vpon so weaker foundation, could neuer come to such certaintie of their salvation, or constancie in a holy conversation as true Faith would haue brought them vnto.

3 Sort.

Some others I haue seene who being deeply affected with the sence of their misery, & knowing that there is no meanes of recoverie but by Christ, haue desired nothing more, then to be delivered, and restored by him; yet these not knowing the right way how to attain to Faith, (by which alone we

## Dedicatorie.

we doe receiue Christ, and  
all his benefits ) haue spent  
many yeares vnprofitably,  
and vnfruitfully.

Others there be, who per-  
swading themselves, that  
they haue Faith, and there-  
by be quieted from feare of  
condemnation, yet much  
wanting the life and power  
of Faith, neither so honour  
God and their profession,  
nor in time of tryall finde  
that sound peace and com-  
fort, which a liuely Faith  
would certainly procure.  
By all which it appeareth,  
how few they be that haue  
attained to the true know-  
ledge of Faith, what it is,  
how it is gotten and increa-  
sed, and how to liue by it.

The consideration where-

4 Sort.

Want of life  
and power  
of Faith,  
hinder sound  
peace.

Few attaine  
to the true  
knowledge  
of faith.

## *The Epistle*

of grieving my soule to see  
so many mistaken in so  
weightie a matter, and so  
much labour to be lost  
hath beene the chiefe moou-  
er of me, to imploy all my  
thoughts how this greate  
vill may be redressed.

How to  
get, and  
keepe faith.

Whercupon entring into  
deeper consideration, how  
this might be attained,  
well perceived, that (seeing  
Gods truth revealed vnto  
vs in his Word, is the sole  
ground of Faith,) the onely  
way to get and keepe faith  
is to be well acquainted  
with Gods Word, in which  
I cannot sufficiently admire  
the wisdom and loue of  
G O D, in providing such  
store of heavenly comfort  
to relieue vs in all our ne-  
cessities

*Dedicatorie.*

cessities : so that had we the knowledge, and the right use of them, we should then see what were the life of Faith, and the blessed estate of a Believer in this world, above all others estates though never so excellent.

These thus being, I gaue my selfe to the search of the Scriptures, to finde out what these heavenly comforts were, which God hath so abundantly provided for our reliefe, in all time of need. And to this purpose, (with no small labour) haue gathered all the promises (as well as I could) out of both the Testaments, which being laid together, made a great heape of heavenly treasure, such as any of vnder-

## *The Epistle*

derstanding, would greatly admire and rejoyce in: and I may in truth professe, I was much affected with the bare reading of them.

But well considering, that the naked laying downe of these promises, would not be sufficient to direct every one to the right vse and fit application of them, for the begetting and increasing of Faith: I have laboured to draw these vnto severall heads, such as in mine opinion may containe all our necessities, that at leastwise the weakest sort may more fitly apply them to their severall vses, and so by Faith bee comforted, when all other helps fayle them.

*Dedicatorie.*

If in this my labour I haue  
not so sufficiently satisfied  
the desires of the most judi-  
cious: I must content my  
selfe, that according to the  
measure of grace received,  
I haue laboured to be help-  
full to such as stand in need  
hereof; and haue carefully  
avoyded, whatsoever I haue  
thought might hinder their  
profiting, and specially all  
controversies about Faith,  
and haue plainly shewed  
out of the Scriptures, what  
I haue conceived to be the  
truth; wherein I may haue  
this defence of my fayling,  
that I haue not had any  
guide in this Labour, nei-  
ther haue I seene any who  
haue in this way gone be-  
fore mee; and therefore I  
entreate



*The Epistle Dedicatorie.*

entreate my Reverend brethren in the Ministerie whose abilities doe far exceede mine, that they would perfect this, which is but weakely begunne. And for my part, I will not cease to pray, that this may bee as profitable to others, as painefull to my selfe, which the Lord graunt, for his CHRIST sake.

**EPHRAÏM CYLVERVY, BE**



A  
**TREATISE**  
OF FAITH.

Wherein is declared how a  
man may *Live by Faith*,  
and finde reliefe in all  
his necessities.



**T**is a matter  
much to be la-  
mented, that in  
this cleare light  
of the Gospell,  
so few attaine  
to the right end of the Gospell,  
which is to live by FAITH, as  
we shall see by and by further  
hid open to such as will con-  
sider.

Few attaine  
the end of  
the Gospell.

B

For

Vnregenerate.

For to say nothing of all vnregenerate men, who neuer felt any worke of Faith for their true conversion, and therefore could neuer finde any sound comfort of their salvation.

Regenerate.

The matter that I complain of is this, That many of Gods children, who haue some true Faith, and hope to be saved by Christ, (as they professe, and others in charitie are so to conceiue of them) doe not enjoy that sweet life & blessed estate in this world, which God their Father hath provided for them, and they full well might attain, were not the fault in themselves.

Two things

The truth hereof may appear in these two things especially.

I

Small comfort.

First, that so few doe hold fast that joy in the holy Ghost which might comfort them ouer all the discouragements of this life, either in forgoing the sweet delights of this world

or in  
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or in patient bearing the manifold troubles of this life, which vsually are their portion.

Secondly, That so few doe cast out such a sweet savour of holy conversation, as might make *those that dwell under their shadow* (as the Prophet speaketh) *to give a scent like the Wine of Lebanon, that is, their family to be religious.*

Or to speake more plainly, they be not many even of those who take vpon them the Christian profession, who haue gotten that certaintie of their salvation and constancy in holy conversation, which might abundantly comfort themselves, and mooue others to desire and labour to be like them.

To proue these to be so, is not hard, the life and practise of the most of our professors daily witnessing the truth hereof.

The consideration of these, hath oft and long mooved me,

2  
Little con-  
science.

Hos. 14. 8.

Few profes-  
sors attaine  
either to  
that certaintie  
of salva-  
tion, or such  
an holy cō-  
versation as  
they might.

to seeke how this great evill might be redressed, & to make knowne by Gods Word, how all Gods Children may enjoy this large allowance of their Father, to liue comfortably, and to die happily, so farre as in this vale of misery may be attained, whatsoever shall be said or done to the contrary by any adversary notwithstanding.

Remedie.

Hab. 2. 3.  
Rom. 1. 17.  
Gal. 3. 11.  
Heb. 10. 38.

To liue by  
Faith, what?

This seemeth vnto me, to be notably set ont vnto vs in this sentence, *The just shall liue by Faith*; which for the excellency thereof is often repeated, both in the Old and New Testament, and confirmed by the examples of Gods worthy Servants in all ages, as is plentifully to be seene *Hebr. 11*. The true meaning whereof is this, that the man who is now accounted just and righteous before God: being justified & sanctified by Christ as he first was made alieue by the holy Ghost through Faith,

recei-

receiving Christ : so likewise by the same Faith he is to receive in and from Christ, the continuance of this life, both in all comfort that he shall receive all needfull blessings ; and in all good conscience, to yeeld vnto God all required obedience : wherein are layd downe two maine pillars of our holy profession.

Comfort

Conscience

One : That all grace which we want, is alone in Christ, and from him to be received by vs, that it may be ours.

Two maine  
Pillars of  
our profes-  
sion.

The other, That all this grace which is in Christ for vs, is made ours only by faith, whereupon followes this our principall conclusion, in this Treatise intended ; That the onely way to attaine to all comfort in Gods favour, and conscience to live a godly life, by which alone our life and death be happie ; is to get, keepe, and increase this precious gift of faith, whereby

All grace in  
Christ made  
ours by  
Faith.

Therefore  
get, keepe,  
and increase  
faith.

2 Pet. 1. 3.

alone we receiue Christ, & in him  
all things pertaining to life & glo-  
rification.

Now to come to a more full  
opening, and so to a more plen-  
tiful use of these so heavenly  
matters, especially for such as  
most neede helpe herein: this  
must be layd as the foundation  
of all this building.

Man crea-  
red holy &  
happy, bath  
by his diso-  
bedience l st  
himselfe and  
all his po-  
steritie.

That man being created of  
God, perfectly holy and happie,  
and having by his disobedience  
vterly lost both, and cast him-  
selfe and all his posteritie into  
the contrary misery of sinne and  
damnation, so that neither he  
himselfe, nor any other Crea-  
ture was able to deliver him out  
of this misery, and restore him  
to former happinesse.

The man-  
ner of his  
delivery.

It pleased the Divine Maje-  
stie to ordaine, that the second  
Person in Trinitie, the onely  
begotten Sonne of the Father,  
should assume and take to his  
Divine nature, the Nature of  
Man,



Man, that so he might become  
 a meete Mediatour betweene  
 God and man ; to which end  
 the Divine Nature sanctified  
 the humane Nature which hee  
 tooke, & filled it with all grace  
 for vs ; whereby he was made  
 Iesus Christ our Lord, *That of  
 his fulnesse we might receiue grace  
 for grace ;* that is, in stead of  
 that grace which God gaue  
 Man by creation, and hee lost  
 by disobedience, and God long  
 before promised, and shad-  
 dowed in the Ceremoniall law,  
 and required in the Morall law,  
 in stead hereof ( I say ) we haue  
 in Christ fully and truely all  
 grace needfull for our salvation,  
 and to bring vs to a farre more  
 excellent estate then we lost by  
 our transgression.

All which are most sufficient-  
 ly by the Apostle drawne to  
 foure heads.

But, ye are of him in Christ Ie-  
 sus, who of God is made to vs wise-

All grace is  
 from christ.  
 Iohn 1. 16.

*dome, and righteousnesse, and sanctification and redemption.* In which Scripture I desire may be observed, specially these two things, as most pertaining to our purpose.

**Two Observations.**

**Christ works all our works for vs, & gives them freely to vs.**

First, that the Wisedome, Iustification, Sanctification, and Redemption, whereby any sinner, naturally *foolish, guiltie, defiled, and in bondage*; is made *wise, justified, sanctified, and redeemed*; is all and alone in Christ, who is made of God vnto vs all of these; that is, he himselfe wrought all these things for vs, and gives them freely to vs, and no other way can any man haue any of these, but from and in Christ, as is expressly sayd in the first words of this verse, where it is said, that *yee are of him*, that is, of God in *Christ Iesus*: that is, made by GOD one with Christ, set into him (by Faith) as shall in the second  
generall

generall poynt bee shewed.

The other speciall poynt, which I thinke meete in this forenamed Scripture to be observed is this ;

That whereas all who looke to be saved by Christ, in all the accusations of their conscience for any sinne, doe runne to Christ alone for pardon of their sinne : yet many of them being overcome by their corrupt nature, and so falling into sinne, doe pray to G O D for more grace to mortifie the same, and doe purpose and strive to master it ( both which must bee done ) but these men not so cleerly seeing, that all power to mortifie all sinne, and to practise all good duties, lyeth onely in Christ, and must from him bee received by vs ; that so wee may prevaile ; herein they faile, that not receiving this power from Christ, nor well knowing how, doe lose much labour, and

3. Observation.

Many seeke to be justified by Christ, not to be sanctified by him.

in long time get small victory;  
yea, rather many times their  
corruptions get strength over  
them.

Remedie.

The chiefe remedie of this  
evill I take to be this, that as  
wee obtaine pardon of sinne,  
and bee justified by applying  
Christ vnto our selues: so  
wee in like manner must apply  
Christ vnto our selues for our  
sanctification, being no more  
able to purge our selues, then  
to iustifie our selues.

John 15. 5.

Gal. 2. 20.

This is liuely represented vn-  
to vs by the Parable of the vine  
and of the branches, that as the  
branch receiues all sap, where-  
by it is fruitfull, from the vine,  
so doe wee from CHRIST;  
therefore hee himselfe saith  
(*Without me yee can doe nothing*)  
and to like effect the Apostle  
speaketh plainly, *neverthelesse  
I live, yet not I, but Christ liueth  
in me.*

Reason.

The reason hereof is as ma-  
nifest,

nifest, u  
so who  
hath no  
abilitie  
taking  
sanctifi  
son, th  
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all holy  
alone, a  
from hi  
the form  
all grac

nifest, that mans Nature being so wholly corrupted, that he hath no inclination, much lesse abilitie to doe Gods will, Christ taking Mans Nature, hath so sanctified it in his owne Person, that it is able perfectly to please God, which puritie of his Nature being in some measure communicated to vs sinners, wee are *changed into the same Image from glory to glory, even as by the Spirit of the Lord*; which the Apostle Peter calleth to be *partakers of the Divine Nature.*

2 Cor. 3. 18

2 Pet. 1. 4

By all which and the like many, it is evident, that as all our comfort for our full and free justification must bee had from and in Christ alone; so all the power whereby wee may mortifie our corruptions, and performe all holy duties, lyeth in Christ alone, and must be had in and from him. And thus much for the former generall poynt, that all grace we want is in Christ.

Now

2. Of faith.

Now for the second, that Christ, and all grace in him, is received by Faith, *Wee are well to weigh the nature of his Faith, what it is, and how it is gotten and kept,* that so we may liue by it: wherein this is to be remembered, that in this businesse, wee haue nothing to doe, but with a true saving Faith, which is vsually tearmed a justifying Faith, not for that it doth properly for any worthinesse in it selfe, or by any efficacy in it, make righteous, but onely for that as a weak hand, it receiveth Christ our righteousness, who hath fully wrought all righteousness for vs, and freely bestowed it on all those who receiue him by this hand of Faith. Now then to say what this Justifying Faith is, (howsoever many learned Divines haue diversly defined, or described it;) I conceive, the whole summe of it, may thus be

be sufficiently set forth vnto  
vs.

*Justifying Faith is a beliefe of the  
Gospell, whereby I receiue Christ  
offered vnto me in the same.*

*What Iust-  
ifying faith  
is.*

This is plainely to be seene  
in this Scripture, among many  
other, *Iohn 1. 12. But as many  
as receiued him, to them he gave  
power to be the sonnes of God, euen  
to them that beleene on his name.*  
Which I desire may be well  
considered, for that so many be  
deceived in this matter, of  
Faith, and that diversly: who  
all by the light of truth may be  
drawne into the right way, and  
so finde that sweet and precious  
fruit of Faith, which so few at-  
taine vnto. For the better vn-  
derstanding whereof, we are to  
obserue two speciall points per-  
taining to the nature of this ju-  
stifying Faith.

1. *First, what is hath in  
common with all other kinds of  
Faith.*

2. *Secondly,*



Faith is a  
beliefe.

What is to  
be belee-  
ved.  
Gospell.

2. Secondly, what in speciall  
whereby it differeth from them all.

For the former, I call it a be-  
liefe, which is a giving credit  
to that which is spoken, where-  
by a man is assured, that it is  
true which is spoken; which  
assurance may be more or lesse,  
according to the perswasion  
wee haue of the truth of the  
speaker.

Now, the matter to be be-  
lieved, is here said to bee the  
Gospell. That is, the glad ty-  
dings of Reconciliation made  
by Christ Iesus betweene God  
and man, which though it bee  
diversly, and in sundry speeches  
set out vnto vs in holy Scrip-  
tures, yet all is most sufficient-  
ly contained in this one sen-  
tence delivered by Christ him-  
selfe, *Ioh. 3.16 For God so loved  
the world, that he gaue his only be-  
gotten Sonne, that whosoever be-  
leueth in him, should not perishe,  
but haue everlasting life; wherein*  
this

this is evident, that the matter  
to be beleevd vnto salvation is  
this : That G O D the Father  
mooved by nothing but his free  
loue to mankind lost, hath made  
a deede of gift and graunt of his  
Some Christ Iesus vnto man-  
kinde, that whosoever of all  
mankinde, shall receive this  
gift by a true and linely Faith,  
he shall not perish, but haue e-  
verlasting life, which the same  
Apostle expressly saith, 1 Ioh. 5.  
11. *This is the record, that God  
hath given to vs eternall life; and  
this life is in his Sonne:* meaning,  
that this it is, which God hath  
witnessed for vs to beleue,  
which *he that doth not, makes God  
a lyar*; and shall most justly be  
condemned therefore: this then  
is the first thing in true Faith to  
be considered; that every soule  
to whom G O D sendeth this  
message of the Gospell, doe  
truly beleue and give credit  
vnto it to be true, that G O D

Matter of  
Faith.

hath

Historicall  
faith neces-  
sary to justifi-  
cation, but  
not suffici-  
ent.

hath made graunt of Christ to sinners, so that if he accept this grant, he shall be saved. This is that Faith which in Schooles is called Historicall, because it goeth no further then to give assent and credit to the Story of that which God speaketh to be true, which one may beleue for another, and therefore this cannot be true justifying Faith, and this may be in those that know they are bidden to the wedding, yet refuse to come: so that though this be necessary to true justifying Faith, yet it is not sufficient: therefore in justifying Faith, there is required another and more speciall worke; namely, *To receiue Christ, and life in him offered in the Gospell*, which was the second generall poynt to be considered in the nature of this justifying Faith; Namely, and beside the assent of the minde and judgement to the truth of the Gospell, wee  
giue

giue consent with our heart, and will, and so willingly and gladly accept G O D S gift of Christ, whereby indeed he is become ours, and wee his: and so we in him *be made partakers of all things pertaining to life and godlinesse*, as the Apostle Peter speaketh, where I would haue this specially to be marked, that hee faith, this is by the *knowledge or acknowledging of him*, which I vnderstand to be by true Faith, whereby wee know and acknowledge Christ to be ours.

The second special work of faith is to receive Christ offered vs in the Gospel. 2 Pet. 1. 3.

This I the rather obserue, for that I see some honestly minded herein beguiled, to imagine that a man may be a true member of Christ, and so be justified, before he thus actually beleue, and thereby apprehend Christ. I deny not but that some weake in Faith may feare that they doe not beleue, and that they haue not apprehended Christ,

No member of Christ without Faith.

Signes of  
weak faith.

Christ, when in deed they haue apprehended him, though they feele it not; who may be discerned partly by their heavines, for want of sense of Faith, but especially by their loue they beare to God, shewed manifold wayes, whereof we shall heare more in the tryall of Faith.

But that hee who never apprehended Christ by beleeuing, should ordinarily be a member of Christ, I cannot see; sure I am, the Scripture constantly speakes otherwise, as *Iohn 1. 12.*

*As many as receiued him, to them he gaue power, to be the sonnes of God, euen to them that beleeue in his name. And to like effect often, that we are all the children of God by Faith in Christ Iesus. That we liue by the Faith of the Sonne of God. That Christ dwelleth in our hearts by Faith.*

Gal. 3. 26.

Gal. 2. 20.

Eph. 3. 17.

In which and the like many, it is eident, that Faith is the Instrument whereby wee receiue

ceiue Christ our righteousnesse and life. And this is the constant opinion of all sound Diuines, (so farre as I know.)

Thus then wee see that the very nature of Faith consisteth in the true acceptatiō of Christ, proclaimed in the Gospell.

Now followeth to be considered how this Faith is to bee obtained and increased, that so we may liue by it, wherein we haue two poynts to be obserued.

1. *First, what is the ground of Faith?*

2. *Secondly, how Faith is hereon builded.*

But before, this blockke (at which so many stumble) is to bee remooued. That wee yet speake not how a man that hath Faith may know it to be so (whereof more in due place) but how one that indeed hath not apprehended Christ by Faith, may attaine vnto it. So that one-ly

How Faith  
is gotten.

2. Poynts.

Note here  
how wee  
know wee  
haue Faith.

**Causes and  
effects of  
Faith differ-  
ing.**

ly wee seeke the causes which beget this Faith, not the effects of Faith, which onely proue we haue it.

Many not discerning this difference, doe much mistake, and being asked what caused them to beleue, they say, because they haue truely repented, and changed their course of life, which if it proceed not from Faith, is not so much as a sound prooue of Faith, much lesse can it be any cause to draw them to beleue.

By which mistaking it comes to passe, that such persons building their Faith vpon their life (which is subject to many changes) can never haue sound and stedfast constant opinion at the best. We haue neede therefore to looke for a more sure ground where to build our Faith, which must stand against so many and mightie stormes, wherewith it is so vsually assaulted.

The

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The onely firme ground of this saving Faith, is Godstruth, revealed in his Word, as is plainly taught, *Rom. 10. 17.* So then Faith commeth by hearing, and hearing by the Word of God. And so likewise it is sayd of the *Ephes. 1. 13.* That they by hearing the Word of Truth, the Gospell of Salvation, beleeved; which is as manifest to reason, in that there is not any thing in Heaven or in Earth, which can testifie to vs such good will in God to saue vs; but wee must haue Gods owne Word to witnesse this vnto vs, and all little enough. It is a matter so incredible, that the holy and just G O D, who cannot abide any iniquitie, but will certainly giue to every sin his due punishment, yet of his owne free mercie hath given and granted to poore sinners eternall life.

Therefore hath the Lord so often, and so evidently spoken

no

The onely ground of Faith, is Godstruth. Reason why?

Reason.

Heb. 2. 2.

1 Joh. 5. 11

Three witnesses in  
heaven.Three witnesses on  
earth:

nolesse, that he might thereby  
moue vs to belecue, expressly  
affirming, This is that which  
is testified: *That God hath given  
vs eternall life, and this life is in  
his Sonne.* For our further con-  
firmation wherein it is said ver.  
7. that this is witnessed both  
*by three witnesses in Heaven.* The  
first, *the Father*; the second, *the  
Word*: that is, *the Son of God, the  
second person in Trinity*; the third,  
*the holy Ghost*: which three be  
one Divine Nature, and testi-  
fie the same things: as also by  
three witnesses on earth, all  
which be in every true belee-  
ver; and none else. The first,  
*the Spirit*; the second, *the Water*;  
the third, *the Blood*; *Which agree  
in one, witnessing the same things*:  
whereby are meant by the first,  
our Spirit; by the second, our  
sanctification; and by the third,  
our justification; that in the  
mouth of so many witnesses,  
this truth, which of all others  
is

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is the greatest (yet most hardly received) may stand sure for the consolation of all beleevers, and conviction of all vnbeleevers, &c.

To which is further added, *Vers. 10.* He that beleeueth in the Sonne of God, hath the witness in himself, he that beleeueth not God, hath made him a lyar, because he beleeved not the record which God witnessed of his Sonne.

The selfe-same Word of Life is in sundry other Scriptures published vnto vs, because the Lord knoweth wee haue neede to heare of it continually, wee are so full of doubting in time of temptation: therefore our Saviour himselve proclaimeth this glad tydings, *Iohn 3. 16.* For God so loved the World, that he hath given his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but haue everlasting life: & *ve. 17.* For God sent not his Sonne into the world, to condemne

condemne the world, but that the world through him might be saved.

So likewise Ioh. 12. 47. I came not to condemne the world, but to saue the world.

Againe, 1 Ioh. 22. If any man sin, we haue an Advocate with the Father, Iesus Christ the Iust. ver. 3. And he is the Reconciliation for our sinnes, and not for ours onely, but for the sins of the whole world.

And Ioh. 1. 29. Behold the Lamb of God, which taketh away the sin of the world.

So the Apostle saith, 2 Cor. 5. 19. For God was in Christ reconciling the world vnto himselfe, not imputing their sinnes vnto them, and hath committed to vs the Word of reconciliation.

In all which, and many other Scriptures, this is manifest, that GOD in his Word hath made a generall offer of salvation in Christ, and inviteth all (to whom he sendeth his servants the Preachers of his Gospell)

to come to Christ; that they might be saved, as is plaine in the Parable of the Wedding, which is therefore called the Gospell, that is, good newes: because it bringeth forth this gladtydings of great joy that shall be to all people, as the Angels of the Lord told the Shepheards at the birth of Christ, Luk. 2. 10.

Mat. 22. 1

And this is the same which our Lord Iesus himselfe, after he had finished his whole work of mans Redemption here on earth, and was to ascend vp to his Father, to prepare a place for all his members, commaunded his Apostles, and so consequently gaue in commission to all their successors, the Preachers of the Gospell, to proclaim and publish this Gospell to every creature: that is, to every man and woman, that so every soule, to whom the sound of the Gospell should come, might have sufficient ground whereon

Mat. 16.  
15.

C

to

to build their Faith & be saved, or be made without excuse for neglecting so great salvation, which at the first began to be Preached by the Lord, and afterward was confirmed by us that bear him, Heb. 2. 3. This then is the only ground whereon saving Faith is builded,

Name'y, this generall pardon proclaimed in the Gospel to poore sinners, which I have very plentifully proved, for that it is not well considered by many, who saie would beleue, yet being ignorant hereof, doe long time pine away with griefe, for that they see nothing which might make them (being so vile in their owne eyes) so bold as to beleue that there is any such loue in God towards them, as to giue Christ vnto them.

Others more dangerously presume of Gods favour, without any such ground whereon they build their perswasion, but one

Why many  
beleue not.



ty on the outward change of their life, which often is found deceitfull, as was before shewed.

Now followeth how a poore sinner (yet void of saving grace, & finding nothing in himselfe, which may make him bold to beleeue) may build vpon this ground, that so he may attaine to true Faith, whereunto these three considerations be necessary.

How to  
build Faith,  
on the word

Three con-  
siderations.

First, *What is said.*

Secondly, *To whom?*

Thirdly, *By whom*, that so he may haue good warrant to beleeue that hee shall enjoy this mercy offered.

What is said.

For the former, the poore distressed sinner is to weigh with himselfe, that in this Gospell, and glad tydings of salvation, is proclaimed and freely offered forgiveness of sinnes through Christ, as is plaine by the Apostle *Paul* his preaching to them.



at Antioch, Act. 13. 38. Be it  
 knowne unto you therefore, men &  
 brethren, that through this man  
 preached unto you forgiveness of  
 finnes; where, as in all the for-  
 mer Scriptures, and in many o-  
 thers, Christ and all his benefits  
 for our justification, sanctifica-  
 tion, and full glorification is  
 the matter offered, which being  
 that which every humbled sin-  
 ner most desireth, how can it be  
 but welcome newes to hear  
 that there are such things pre-  
 pared and offered as he most  
 desireth, which must needs  
 moue him oft to sigh for the  
 same, and say, Oh that I might  
 once haue my part in this in-  
 estimable treasure: but present-  
 ly comes into his minde his  
 owne vnworthinesse, which  
 driues him as farre backe from  
 all hope, that ever any such as  
 he should haue part therein  
 wherein many a poore Soule  
 doth remaine a long season, be-  
 cause

Our owne  
 unworthi-  
 nes a maine  
 let to faith.

cause hee cannot see any thing which might make him bolde to beleue, that there is any such benefit prepared for him.

For remedy whereof, he is in the second place deeply to weigh this wonderfull mercie of God, who so freely offersthis great benefit of Christ, and all his merites, not to the righteous, but to sinners; yea, toall without exception, to whom the Gospell commeth, as wee have seene in the former Scriptures, where the ground of faith was layd; And because such as have most feeling of their sins, are most fearfull, and hardliest brought to beleene that this is tendered to them: therefore are they more especially called, as appeareth, *Mat. 11. 28.*

Where Christ himselfe having proclaimed, that all things are delivered to him of his Father; meaning as else-where, that all power is giue to him, wher-

2 Towhom

The Laden  
with sinne  
be pecially  
called,

*Mat. 28. 18.*  
*Heb 7. 27.*

modvrgT

by hce is perfectly able to save all them that come unto God by him, inviteth all that labour and are heavy laden to come unto him, promising that hce will ease them, whereby every poore sinner, who feels his wofull estate by reason of his sinne, and Gods curse hanging over his head for the same, may certainly know that hce is the partie whom Christ calleth to come to him, and to whom this benefite of Christ and Salvation in him is freely offered, that so he may be somewhat more raised up, to conceiue hope, that he shall in due time enjoy the same, to which and every one who faine would beleue, is to consider, that as there is no grace in any, why he should hope for such favour at Gods hands; (for Gods mercy in preparing and offering his Sonne a redemption for sinners, is all together free and vndeserved) so on the other side,

Gods grace  
is free.

side, there is no sinne which ought to hinder any one from receiving pardon so freely offered vnto him : but rather as the greatnesse of the disease should more hasten the sicke to seeke to such a Physition as can cure all diseases, and not keepe backe such as be called to be cured : so no hainousnesse of sinne should drue any from comming to Christ (who is able and willing to cure all that come vnto him) but rather hasten the poore sinner more speedily to come to Christ, and so much the more, for that Christ shall haue greater glory in pardoning great offenders, and more loue from them being pardoned. As a Physition shall haue more credite in curing great than small diseases. So then the thaine thing that must moue and draw a poore sinner to come to Christ to be eased, is the free mercy of God offering Christ

C 4

with-

A fit comparison.

What must moue a sinner to come to Christ.

without exception to all, that being laden would be eased, which every one must apply to himselfe, that seeing it hath so pleased God to send these glad tydings to him, to call him, command, and beseech him to receiue his grace offered: therefore he neede not feare, but may boldly beleue & receiue Christ offered to him, as wee shall further heare by and by.

For our further helpe, wherein, in the third place it shall be highly needfull, well to weigh who it is that maketh this great offer vnto miserable sinners, even God himselfe, who is both 1. *able*, and 2. *willing*, and 3. *faithfull*, to performe what he promisseth; all which are so manifest that they neede no prooffe for the truth of them.

But we haue neede oft to set them before vs for our vse, to strengthe our Faith in making vs more boldly to relie on Christ.

To

3  
Who promisseth,

To this end are specified these testimonies of GODS power, mercy, and truth so often repeated in the Scriptures, that we might haue them ever before vs to vphold vs against our doubtings and feares, whereof our nature is full; for though in generall none will deny but God is Almighty, yet it may appeare in all ages, not onely the wicked, but even Gods children haue doubted of Gods power, as though he was not able to helpe them, as it is euident in Gods people in the Wildernesse, in their often murmurings through their distrust of Gods power, *Can God furnish a Table in the Wildernes.*

For this cause was the Lord so often constrained to oppose his Almighty power against their distrust. As for *Sarabs* laughing, thinking it impossible shee should haue a childe, the Lord said to *Abraham*, *Is any thing*

1 Gods power.

Gods power  
is often called  
into questi-  
on even by  
the godly.

*Psal. 78. 19.*

*Gen. 18. 14.*



Num. 11. 23

One cause of  
vnbeleefe

attends this

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hard or impossible to God. And againe to Moses objecting. Whether all the fish in the Sea should be gathered for food for Israel in the Wildernesse. The Lord answered: Is the Lords hand waxed short, thou shalt see whether my words shall come to passe or not. And the like many, whereby it appeares to be a great cause of vnbeleefe, that looking too much vpon the impossibilities, which are apparent to vs, and not opposing to them Gods power, we so despaire of helpe, as is most sensible to be seene in poore afflicted consciences, whose chieftest feare and doubts are, that their sinnes are greater than can be forgiven, and they thinke it an impossibilitie for such as they are to be saved.

Who now knowing by Gods owne Word, that Salvation in Christ is freely offered and proclaimed even to them, though never so vile and vnworthy and that



that by God himselfe, who is of all power in *Heaven and Earth* to doe whatsoever he will; and to whom nothing is impossible; this may bring the afflicted and despairing sinner at least thus farre as to say, Then it may be, God will be mercifull vnto me, wherein I doubt not may be found some true faith in apprehending the mercy offered, though so weake as cannot be discerned or felt by the beleever himselfe, and this I should take to be the lowest degree of faith.

For the further strengthening whereof, it shall be much available for all such as yet feeble not their Faith, and for every weake beleever, to cast their eyes vpon the wonderfull mercy & goodnesse of God, which alone maketh him so loth to cast away any poore sinner, and willing to saue even his enemies, and ranke traytours against his high Majestie. Here  
if

Pla 115. 30.  
135. 6.  
Ier 32. 17.

Weakest  
Faith.

2. Good-  
nesse and  
mercy of  
God.

2 Pet. 3 9.

Obſerve.

if ever, is a fit place for all ſuch Scriptures, as ſet out Gods mercy to poore ſinners the more to perſwade them to beleue, as that of Ezek. 33. 11. where the Lord ſwareth by himſelfe; ſaying, *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turne from his way and live: turne yee, turne yee from your evil wayes, for why will yee dye o house of Iſrael.* And ſo like effect is that of S. Peter, *That God is not willing that any ſhould periſh, but that all ſhould come to repentance.* Which Scriptures and many the like, are not to be vnderſtood of Gods determining will and decree, but of his revealed and approving will, which he would haue vs to know and beleue, that thereby wee might bee drawne to reſt our ſelues upon him for ſalvation, which whoſoever (though never ſo great ſinner.) ſhall doe, he ſhall  
not

not perish, but haue everlasting life.

This then is that sure foundation of Faith, whereon all that truly belecue doe build: namely, the rich and free mercy of God revealed in the Gospel, whereby all that shall be saved be drawne thankfully to accept this mercy so freely offered to them being yet starke dead in their sinnes, and voyde of all saving grace; and therefore all they who looking into themselves, and finding nothing to draw them, but all to driue them from hope of life, are often and much to set before them this vnspeakable and vnualueable mercie of Almighty God, as in preparing such a remedie for all our miseries; so in making so free a grant thereof in the Gospel to all sinners, excepting none. And now more specially in tendring it to them: so that they may boldly accept this

Foundation  
of Faith.

non bene  
dicitur

3.  
Godstruth.

Too com-  
mon a vice  
to call into  
question  
Godstruth.

this mercy in Christ offered to them, and shall not sin but please God herein, that thereby they may be drawne on in a further degree to beleue to finde mercy at Gods hands : whereunto if one thing be added, I see not what can be wanting to make the sinner bold to lay hold vpon Christ, with all his merits so freely offered to him by God, who is so able and willing to bestow *Christ even vpon his enemies.*

This one thing I meane, is *Gods truth* and faithfullnetle in performing with his hand whatsoever commeth out of his mouth ; as *David* and *Salomon* oft professed, which howsoever ( as before I speake of Godspower ) it is confessed of all, that God is both faithfull and iust in all his promises, yet nothing is more common then in time of tryall to distrust, and feare, God will not be as good

as his Word at last, whatsoever was said, wee feare we shall perish; we neede not seeke for prooffe hereof, which is so recorded in the liues of the most worthy servants of God, who are otherwise highly commended for their Faith: he that hath any in-sight into himselfe may see too much of this in himself, how readie we are to call into question Gods truth, when God deferreth the helpe wee looked for.

To passe by all others, and to see this in the matter wee haue in hand: from whence is it, that so few of those that be truly humbled in the sight of their misery, who know and desire Christ; yea more, who haue heard and in generall beleeved the Gospell that it is the glad tydings of salvation, that Christ bids all that be heauie laden to come vnto him, and hee will ease them? what is the cause, I say,

Why so few  
humbled,  
beleue.

say, that so few of these doe so lay hold on Gods Word, as to beleue and to rest assured of their salvation by Christ?

I know no better answer then this, that when it comes to our selues, we cannot beleue God will performe his Word to vs; some thing or other will be objected by our vnbeleeving hearts, why wee may not beleue, against all which we have no other Buckler to hold out but Gods truth, as *Ps. 91. 4. His truth shall be thy Shield & Buckler*; which is such, that he cannot lye nor deceiue. To this end it is that God is called *a the God of Truth*; Christ *the faithfull and true witnesse*; the holy Ghost *the Spirit of Truth*; The Gospel *the Word of Truth*; that when our faithlesse hearts shall stagger and doubt, whether that shall be which God hath spoken, we may stay our selues vpon this immoueable Rocke (*God is faithfull.*)

*Psal. 31. 5.*

*Reu. 3. 14*

*Ioh. 14. 17*

*Eph. 1. 13*

*1 Cor. 1. 7*



*faithfull.*) As often it is repeated to strengthen our weake Faith. This then remaineth for the setting of the heart of the weake in Faith.

That so oft as doubts arise concerning his Salvation by Christ, whether God so love him, that he hath given him his onely begotten Sonne, that he beleeving might not perish, but haue everlasting life, he hath no other thing in the world to perswade him but this, that God, (*who cannot lie*) hath said it, and therefore he may & ought to beleene, that Christ and all his benefits are his; wherein the more to moue him both what a great sinne it is, not to beleene, no lesse then *to make God a lyar*, as the Apostle *Iohn* expressly speaketh, & also what fearefull punishment it procurreth, even a certaine and remediless condemnation, as our Saviour himselfe denounceth.

By

1 Cor. 10.  
13.  
1 Thes. 5.  
14.

Tit. 1. 2.

1 What a great sinne not to beleue.

2 Ioh. 5. 10.  
2 What danger.  
Iohn 3 18



**How true  
Faith is be-  
gotten & in-  
creased.**

**Most need-  
full to get  
Faith.**

**Many seeke  
for markes  
of Faith in  
vaine.**

By these and the like conside-  
rations is true Faith, both first  
begotten, and afterwards in-  
creased in all those that shall be  
saved, which I haue more fully  
laid open, not onely for that it  
is the most principall matter to  
be regarded, concerning true  
saving Faith; namely, how he  
that hath it not, may attaine to  
it.

But also, for that it is, if not  
the least knowne and laboured  
for, yet least attained vnto.  
For I haue observed many very  
inquisitiue for some markes of  
Faith, who never so much as  
knew any thing which might  
draw them effectually to be-  
leeue.

And therefore now to end  
this point concerning the right  
and orderly way, whereby an  
vnbeleever is brought to true  
and saving Faith, my advise is  
to all that finde their Faith  
weake, and consequently their  
liues

liues much out of frame, that first they take good heede whereupon they build their Faith, and that vpon Gods mercy and truth revealed in the Gospell, which never changing are a sure foundation; and not vpon their owne change which oft is deceitfull, and at best variable, and indeed is onely an effect and fruit of Faith, accordingly shewing the strength and weakenesse of our Faith, and can by no meanes be made any cause thereof.

Thus haue we secne both what this Faith is whereby the just doe liue, and by what meanes it is attained.

Now least any should gather out of the former, that any man may by his owne indeavour, vsing these meanes, attaine to Faith; I thinke meete to adde this, that although it be Gods will and commandement to all, to whom he sendeth his Gospel,

Build Faith  
on Gods  
truth.

Change of  
life an ef-  
fect, but no  
cause of  
Faith.

Faith is not  
mans pow-  
er, but  
wrought by  
Gods spirit.

• Rom. 8. 28

32.

• Act. 13. 48

• Ephe. 2. 8

• Ioh. 6. 44.

1 Cor. 1. 31

pel, that they should beleee  
and receiue Christ offered vnto  
them, and therefore it is the  
dutie of every one so to doe,  
and it is their sinne, and shall be  
their condemnation who doe  
not thus, as hath bene said in  
all respects; yet such is the cor-  
ruption of all mankind by A-  
dams fall, that not one soule  
hath either will or power to re-  
ceiue his grace in Christ offered  
vnto him. • For God hath shut up  
all in vnbeliefe, that he might haue  
mercy vpon all; and b so many be-  
leeued as were ordained to eternal  
life, and c Faith is the gift of God,  
and none can come to Christ except  
the Father draw him. Which is  
wisely disposed by God, that no  
man might haue cause to glory  
in himselfe, but that the glory  
of mans salvation may be given  
to God. From whence it com-  
meth, that besides this com-  
mon favour of saluatiō in Christ  
tendred of all in the Gospell;  
yea,

yea, and besides the common gifts of the Spirit which many receiue, who never received Christ by Faith. As knowledge both of mans misery and the remedie thereof; sorrow for the one, and desire of the other; with such others (besides these I say) God in a speciall grace  
“doth giue his holy Spirit to  
“all that shall be saved, who  
“doth inwardly draw and en-  
“cline their hearts to beleue  
“Gods free and gracious pro-  
“mises, and so thankfully to  
“accept Christ offered vnto  
“them, whereby indeede they  
“be truely made partakers of  
“Christ, and all his benefits, and  
“thereby be justified and sanc-  
“tified, and shall be fully and  
“eueraltingly glorified.

And thus is a poore sinner by Faith made the childe of God, and heire of Glory. Now before wee proceede to our principall intention, to shew how this justified

The worke  
of Gods  
Spirit in  
such as shall  
be saved.

How it is  
knowne a  
man hath  
this Faith.

show all  
about to  
in mind  
that is  
beated

Causes of  
Faith.

1. Inlight-  
ning.

2 Moving  
the affecti-  
ons.

stified man may liue by his faith. It shall not bee lost labour to shew how this may be knowne of any, that he hath this true Faith, and how every true beleeuer may be able to proue that he doth so, this certaine and infallible knowledge in any man that he hath true Faith, *Riseth joyntly from the causes and effects thereof, and not from either a part, as shall be shewed.*

Under the causes I comprehend all that worke of God, whereby he worketh Faith in any, which standeth specially in these three things.

1. That God by his Word and Spirit first enlighteneth the understanding, truly to receiue the Doctrine of mans miserie, and of his full recovery by Christ.

2. Secondly, By the same meanes he worketh in his heart, both such sound sorrow for his miserie, and fervent desire af-  
ter

ter. Christ the remedie, that he  
can never be quiet till he en-  
joy Christ.

3. Thirdly, God so manife-  
sterh his loue in freely offering  
Christ with all his benefits to  
him a poore sinner, that thereby  
he drawes him so to giue credit  
to God therein; that he gladly  
accepts CHRIST offered vnto  
him. These three workes of  
GOD, whosoever findeth to  
haue been wrought in himselfe,  
he may thereby know certainly  
he hath Faith. But without  
these, what change of life soe-  
uer may be conceived, there  
can be no certaintie of Faith,  
and therefore I againe advise,  
that this be first and especially  
looked vnto for our comfort,  
wherein that none be deceived  
with shewes of these in stead  
of substance, I take these to  
be true notes of soundnesse. For  
the first of lightning there can  
be no doubt,

3 Drawing  
to beleene.

Notes of  
soundnesse.

For



2  
Triall of  
sorrow.

False sor-  
row drieth  
up.

Fearfull to  
grow secure  
after sorrow  
for hope.

For the second of sorrow, seeing the causes still remaining, namely, corruption and affliction, therefore this sorrow must continue to our liues end, though in a different manner, now mingled with comfort; whereas the former before Faith could haue none.

Whereas on the other side the sorrow that quite drieth up, was never found, as it may be seene in many, who being once deeply afflicted, and in great heavinesse for their miserable estate, afterward coming to some comfort, are growne so secure and senselesse that having no true grieuous remembrance for their daily transgressions, content themselves, as they were once cast down. Whose liues as they be foule and full of blottes, so their ends bee fearfull, and senselesse, and uncomfortable, so dangerous it is, to quench



the Spirit in any particular

Againe, for the tryall of our desires after Christ, to prooue that they be not sudden flashes, this is a certaine marke of soundnesse; that the more wee taste of Christ, the more wee covet him. As the Apostle Peter exhorteth all that be newborne; *If so be they haue tasted how sweet the Lord is, and this is that holy hunger after righteousness, to which our Lord Iesus promisseth blessednesse, which many mistake, for such a desire as going before all faith, hath no promise of blessednesse.*

And great reason there is herof, why all true believers should more and more thus hunger after Christ, for that whiles we live here we receiue but the first fruits onely, and we haue but an earnest penny of that substance we shall haue, and therefore wee cannot bee fully satisfied with that we haue

Triall of our desire.

True desire will not bee satisfied.

1 Pet. 2. 1. 2  
Mar. 5. 6.  
Holy hunger.

Why our hunger after Christ should bee constant.

D

haue

**Triall of  
Faith,**

haue received, but still desire more.

Lastly, for the tryall of the third worke of God, whereby hee worketh Faith, that any may know God hath wrought this in him indeed and in truth, and not in conceit and opinion (wherein many bee deceived,) I take this to be most infallible in the weakest of those who may know they beleene, that though in temptations they be driven from their hold, yet afterward they returne vnto their rest, and finde Gods holy spirit drawing them yet to beleue in God because of his word, which though it be weake yet it is true Faith; and not that wauering which hath no Faith in it.

**Difference  
betweene  
Faith and  
wauering.**

**Simile.**

As may bee laid open by a plaine comparison for the weaker sort. In a paire of gold weights when they be empty, either ballance will hang wauering

vering and not rest on either side: but if a graine be put into one about the other, it will weigh it downe, yet so as the winde or a little jogge may set it vp; but if it be left alone, the graine will weigh it downe, and so hold it: so is it betwene weake Faith and wavering. When there is any credit given and so any resting on Gods word after temptation, there is true faith; but where there is nothing but hanging in suspense, and vncertainty; that is wavering, *which cannot looke to obtaine any thing*, as the Apostle James speaketh. Thus by the causes is every one to try himselfe, whether true faith have bene wrought in him; which indeed are the more certaine proofes, though not so easily seene as *those that are to be seen below*. Now follow the proofes taken from the effects and fruits of Faith, which be more mani-

should not  
you can see  
how hee

James 1. 7.

to see  
this

Proofes  
from effects

Two chiefe  
effects, joy,  
and loue.]

Tree of  
faith.

Bastard fruit

fest, but not so certaine, vnlesse  
it be also as manifest that they  
come from faith.

To make this plaine to those  
for whose sakes I write these  
(that is, weake beleevers :)  
The principall effects of Faith,  
be joy and loue, joy in the be-  
nefit, and loue to God the Au-  
thor of it. These bee such as a  
man may easily see whether he  
hath them in him or no, But if  
any man can say hee hath joy of  
his salvation, and loues God for  
it, to say nothing yet of the  
truth of these, vnlesse hee can  
prooue that these grow out of  
the tree of Faith; they can no  
more proue that he hath Faith,  
then fruit growing on one tree,  
can proue another tree to be  
good. For wee shall see that  
both these and many other sup-  
posed fruits of Faith, are no-  
thing lesse, but are bastard  
fruits, and meete naturall affe-  
ctions: I meane such as may be  
in

in a naturall man not regenerated, but onely enlightned, and wrought by such a working of the Spirit as may be in a reprobate: And therefore neither these nor any other change of life can be proofes of Faith, further then it is manifest they come from Faith.

The ignorance of this, deceiveth many who build their Faith on these, whereas true fruits grow from Faith.

But to come to the tryall of our Faith by the effects thereof, which though they be many, yet may be all contained vnder this one, of receiving the Spirit; not as a stranger to doe some worke and so to depart, but as an Inhabitant to dwell with vs for ever. And therefore this is set downe as the vnseparable marke of true receiving Christ, which is onely by Faith. This is manifest in the Epistle of *Iohn*, *Hereby we*

Danger of  
error.  
Triall by  
the Spirit  
not dwelling  
in vs as a  
stranger,  
but as an  
Inhabitant.

1 Cor. 6. 19

1 Ioh. 4. 13

Gal. 4. 6.

Gal. 3. 2.

Act. 10. 44

Ephes. 1.

13.

know that we dwell in him & he in us; because he hath given us of his Spirit: and to like effect in the Galatians; And because yee are Sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba Father. Again in Galatians 3. 2. Which is manifest by all experience: for when God vouchsafeth effectually to call any to embrace Christ, hee sent immediately vpon such his holy Spirit, which at first was in extraordinary manner, as in the Acts, but afterwards in ordinary manner, as in the Ephesians, where it is sayd: That they after they beleaved were sealed with that holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession, vnto the praise of his glory. So then every one that will prooue that hee hath truly beleaved, must be able to shew that he is thus sealed with the holy Spirit promised to all beleevers. The



The Spirit is knowne by his working, which though manifold, yet in this case may well be contained vnder these two Joy and Loue (as wee before said:) in regard whereof, this grace of the Spirit is not vnfitly compared to Fire, which hath 2. properties; Light, and Heate, which though they be vnseparable, so that where fire is, both these must needs bee, yet they are not both alike sensible; for oft the heate of fire may be felt, when no light can be seene. So is it with these of Joy, and Loue; especially in weak beleevers; who though their faith be so covered vnder their corruption that they cannot oft times haue such sight thereof, as might breed joy and comfort in their salvation, yet their loue to God can never be so quenched, that they shall feele no heate in it. But if they shall be well tryed what heart

D 4

they

How the Spirit is knowne.

As fire,

Weake beleevers.



Certaine  
proofes of  
true loue to  
God.

Best com-  
fort to weak  
consciences

they beare to God, it cannot be hid, but they beare a loving affection to him, approving of all that hee doth to bee well done; yea, though hee should condemne them, being grieved for offending him, and very desirous to please him. All which and many the like bee evident proofes of their true loue to God, whereby they may prooue that there is in them some perswasion of Gods loue towards them, which cannot bee without true Faith, though Faith in it selfe, much lesse the joy therein cannot be seene. And this I iudge to bee the clearest prooffe which a weak beleeuer may haue, that he hath any Faith; which I desire the more may be regarded, for that in my best experience I haue euery found nothing more available to comfort a truly afflicted conscience, (that is, one whose heart is oppressed with

with sorrow, for that seeing his misery, and desiring Christ his onely remedie; yet cannot beleue, at least cannot see he doth beleue.

To returne then to these effects of Gods Spirit, whereby it is manifest who hath the Spirit of God dwelling in him; Every one must examine his owne heart, what sound joy and comfort hee hath of his salvation by Christ, and what true loue he beareth to God for the same; which two be as the two maine Armes of the tree of Life, from whence doe issue & spring all other branches of a godly life.

From the former, that is, the joy of Faith, doth grow all comfort in God, that we shall receiue from him in due time and measure all needfull blessings. From loue proceedeth a carefull conscience to yeeld God all cheerefull obedience,

D 5

both

*Ioy & Loue  
the two  
armes of the  
tree of life.*

*Ioy.*

*Loue.*

both in duty towards God, and towards our neighbour : in all which whosoever hath no part hee may thereby know, that as yet he hath not received Gods Spirit, but on the other side, if any man doe finde these in him, and his heart doe not beguile him, hee may haue boldnesse, that he is a true living member of Christ.

Many deceived.

Mistrust yet safe.

But for so much as this is too too common, that many bee deeply deceived, on both sides some (and these the fewer and better sort mistrusting themselves) that these are not in truth in them, and so fearing they haue not truly received the Spirit, and therefore are none of Christ ; when as in deede and in truth they haue both, whose case is good though they see it not, and so remaine vncomfortable.

Presume

Others, the greater and worse sort doe flatter themselves, that

that they haue these and such other fruits of the Spirit, and so haue true Faith in Christ, and Salvation, when indeed they haue none of these in truth, but vaine shadowes of them.

It is a matter exceeding needfull, to set downe some plaine and infallible markes of soundnesse, whereby every one may be able to discerne of his estate, whether he haue rightly received the grace of God or no, that hereby the sound-hearted (though weake and full of doubts) may be quieted, if not comforted; and the proud Hypocrites and presumptuous professor may be discovered and discomforted; wherein great care is to be had, that the gate be not made too wide to let in the Libertine and loose-liver, or too straight to shut out the poorest and weakest beleever.

I. One especiall marke of a sound heart I haue observed (chiefely

Great care  
needfull.

Care, that  
the gate be  
not made too  
wide, nor too  
strait.

Markes of  
soundnesse.

Feare of  
being decei-  
ved makes  
carefull.

Presumptu-  
ous loth to  
be tryed.

a Poore in  
Spirit.

(chiefely in young Christians,  
and weake beleivers) is a god-  
ly jealousie of being deceived  
with false Faith, Joy, and Love,  
which maketh them carefull to  
examine themselves, and wil-  
ling to be tryed by others; yea  
they bee earnest with God, so  
to trye them, to discover to them  
the false-hood or weaknesse  
of their hearts, that both may  
be reformed: whereas on the  
other side, the vsound heart  
will not be tryed, but as he flat-  
ters himselfe all is well, so hee  
takes it very ill to be suspected  
by others.

2. Another note that the  
grace wee haue recived is true  
and not counterfeit, is this;  
that vpon search, finding that  
we haue some sorrow for our  
frailties, and some desires of  
being cleansed by Christ, and  
some faith and hope therein,  
with some Joy and Love to  
God for the same; yet we haue  
withall

withall such a sight of our povertie in all of these, as makes vs often mourne for our wants, and to thinke so meanelly of our selues, that wee highly esteeme the graces of God in others, and for our owne parts desire and labour for nothing more, then to haue all these increased in vs. These and the like be the humble thoughts and desires of those that haue truly tasted of Gods grace.

Meane esteeme of our selues.

Humble thoughts becom beleevers.

But they who thinke every little pricke to be deepe wounding, or carnall and worldly sorrow to be the true godly sorrow, and their vaine wishes to be seruent desires, their fantasies to be faith, and so for all the rest of Gods gifts bestowed vpon them; doe dote vpon them, and their happinesse in them, and so liue merrily, casting away all mourning for their manifold corruptions, and be very busie in censuring of others,

Proud dote



others, and advancing themselves: and now being full doe take their ease, & grow slothfull in holy exercises, (especially in private) these I say, and such like, are farre from true regeneration, and might, if they were not blinded, see their estate more dangerous then such as never saw the light.

3. Sinceritie

Rom. 2. 8. 2.

Who be hypocrites...

3 A third marke of a true Israelite, such as *Nathaniel* was, in whom was no guile, may bee this; That hee is the same inwardly, and in shew: as the Apostle speaketh of the Jew, and of Circumcision, so may we of a Christian: and of Baptisme; *that it must not be outward only, and in the flesh, but inward of the heart, in the Spirit, not in the letter; whose praise is not of men, but of God.* Whereby appeareth that all such who onely make a faire shew of Faith and Loue, when in truth these be not in them,



them, these bee plaine Hypocrites, so farre from happinesse as they be from sinceritie.

4. Lastly, to end this poynt, great evidence may be had, that our profession is sincere and not fained, *from our obedience to Gods Commandements, and that two wayes, partly from the matter partly from the manner.* In either of which we shall see apparant difference betweene the childe of God, and him that is only in shew.

For the former, the true childe of God from his heart hateth all sinne, which he knoweth to bee sinne; yea, those sinnes most, which most annoy him, and such as his corrupt nature is most inclinable vnto: and contrarily in his heart desireth to please God in all things, and so in truth laboreth chiefly to yeeld obedience to God in those duties to which naturally he is most vnwilling, and  
fo

4. Obedience in matter & manner.

Hate all sin.

**Carnall  
cherish sin.**

so indeed doth mortifie the flesh when it would most raigne over him.

The carnall Protestant on the other side, will ever haue some sinne so sweet, that hee hides it like Sugar-candy vnder his tongue, and cannot forgoe it, and hee must be borne with in such sinnes as are most pleasing to his nature; as the proud person in his pride, the voluptuous in his sinfull gaine, which shewes that their heart is false, and doe leaue some sinne for by-respects; for did they in truth hate sinne, because it is sinne, and offendeth God, they would hate one as well as another.

**Partialitie.**

So againe, he that pretendeth conscience in some duties commanded, and wilfully neglecteth others, which hee knoweth God requireth of him, and will by no meanes bee brought to doe them, his heart

is

is unsound, respecting more his owne case, gaine, and credit, then Gods honour or favour towards him. As for example, that he will not forgive an offence, or debt, and will not shew mercy, and relieue by giving and lending, when hee knoweth hee ought. And so for the first Table, hee that wilfully neglects holy exercises of Religion by himselfe, and with his Family, which he confesseth he should vse, and will not sanctifie the Sabbath which God commandeth; These men and the like can have no sound proofe or comfort, that they be truly regenerated.

In all which I would not be understood of frailtie in neglecting the good commanded, or doing the evill forbidden, both which doe fall into Gods true children; whose will is present to do the will of God, though through the strength of corruption

Frailtie.

Rom. 7. 18.

Psal 66. 18.

Presumptuous.

Manner of obedience.

tion and weakenesse of Grace, they much faile in either of these. But I speake of such as set their hearts to sinne, as in the Psal. & their hearts rise against such duties, so that they will not (as they say) bee held vnder such slavery; these be hollow-hearted Hypocrites, who shew soeuer they make to the contrary in any case notwithstanding.

Now for the other property of true obedience concerning the right manner thereof, this is the care of those who make conscience to please God that they content not themselves with the deed done (as to heare Gods word, to pray, to giue almes, and the like) but they endeavour to doe all these in such a holy manner (& especially for the inward affection) as God requireth; and therefore be as much humbled for their defects this way, as if they had not

not done these duties at all, wheras the hollow-hearted hypocrite, so contenteth himselfe, yea boasteth of the outward deede done, that hee thinkes himselfe wronged, if hee bee not approved of God and commended of men. Witnesse these, and such other voyces of theirs to God: *Why haue we fasted, & thou seest it not? wherefore haue we afflicted our soules, & thou takest no knowledge?* And againe, *I fast twice in the weeke, I giue tythes of all that I possesse.* Take for example, saying: *I haue performed the Commandement of the Lord.*

Hypocrite.

Esay 58.  
3.

Luk. 18.  
12.

Saul.  
1 Sam. 15.  
13.

In which it is manifest, they looke onely to the outward worke, and so wasb onely the outside of the cup, but never looke to the heart, and in what manner they performe these and all other holy duties.

Mat 23. 25.

Thus haue wee seene some speciall markes, whereby every

ry man who taketh vpon him  
the name and profession of a  
Christian, may try himselfe, and  
know whether his heart be vp-  
right, and his conversion sound,  
without which there can be  
no true comfort. But he that  
findeth these markes of Christs  
sheepe vpon him, (though  
not so cleerely as some o-  
thers may) hee may haue bold-  
nesse before God, and assure  
himselfe that hee hath rightly  
received the grace of Gods  
Spirit.

So then to conclude this  
paynt, how any man may cer-  
tainely know by the causes and  
effects soundly wrought in him  
that hee hath true Faith, and  
thereby is a true member of  
Christ, and so the childe of  
God, and heire of life everla-  
sting.

I desire every one wisely to  
lay all together, and to raise vp  
their judgement of their estate.

not vpon a piece or part thereof, but on the whole worke joyned together, which is only available to prooue any to bee a house or Temple for the Holy Ghost to dwell in.

This I adde for their sakes who dangerously hazzard their hope of happinesse vpon some one of these workes of Gods Spirit, or more, which may be in those that perish, who haue many of these: ( I say not in a sanctified manner, but in a common sort, as hath beene shewed already, ) whereas this among all, is one infallible marke of Gods regenerating and sanctifying Spirit, that where he becometh, he perseuereth his worke; whom hee vniteth to Christ by faith; he quickneth and purgeth: so that Faith without fruit is, a dead stocke, and all fruites not growing out of faith are but as wilde and bitter Grapes, vnacceptable to

Not a peice  
but a whole  
worke.

Faith and  
fruites joy-  
ned together



How to live  
by Faith.

to God, and vnprofitable to man.

Having hitherto shewed what true Faith is, how it is wrought, and how any man may know, that this is truly wrought in him by Gods Spirit.

Now it followes to consider how hee that indeed hath this precious faith may liue thereby; which is the principal matter by mee in this Treatise intended. For the better vnderstanding and practice whereof wee are wisely to weigh these two things.

First, *what it is to liue by Faith.*

Secondly, *How this is to be maintained.*

To liue by  
Faith what.

Ephes 3. 20

Psal. 34. 9.

For the former, to liue by Faith, is this; That God having made promise of good things more then wee could aske or thinke; that no good thing shall bee wanting, and whatso-

ever

evercommeth, shall be for our good. Wee are so to beleue, that we therby be as well satisfied when we haue no meanes of helpe, as if we had all that our hearts could desire: which is to be seene both in Earthly and Spirituall matters. As for example; if a man should fall into any grievous calamitie, as into a dangerous disease, and should see no way of helpe, yet he beleue that God will surely helpe him one way or other; this will make him so to rest contented and comforted, as if hee had all present helpe that could be devised.

Rom 8. 18.

In earthly.

In spirituall

So for spirituall; If any should fall into sin, so as he had no hope of pardon and amendment, yet then to beleue, so as to rest vpon Gods promise for both, and so to be comforted, this is to haue Faith.

The practise of both is plaine in Scripture, and in the liues of Gods

.22. 2 mo 2

vinted 2

Verse 19.

Hawin 410

20

21

Gods faithfull Servants. Notable is that of *Abraham*, where of *Genesis* 1; 5. which the Apostle cyting, *Rom.* 4. 18. affirmed that hee above hope beleaved in hope, that he might become the Father of many nations according to that which was spoken, so shall thy seed be. Wherein it is evident that *Abraham* seeing no possibility in naturall reason, that he being so old, and his wife not onely barren from her youth but now past childe-bearing should haue a sonne, yet he, as is said, *Not weak in Faith*, considered not his owne body now decayed when hee was about an hundred yeres old, neither yet the decay of *Sarabs* wombe staggered not the promise of God through unbelief, but was strong in Faith, and gave glory to God, and being fully perswaded, that what hee had promised, he was also able to performe. The selfe same is to be seen in that honourable Compaign

of

of those worthy Seruants of  
God in all ages, from the be-  
ginning of the world to that  
day, mentioned, Hebr. 11. who  
all are brought in as a Cloud of  
witnesses, testifying this truth,  
that, *The iust shall live by Faith.*

In all which may appeare,  
that in whatsoever estate or  
sight they were brought in-  
to, yet they so liued by Faith,  
that nothing could dismay  
them, much lesse ouerthrowe  
them. By whose example wee  
might learne, if that we would  
make the right vse hereof, that  
what condition soener should  
befall vs, we might so rest on  
Gods word and promise for all  
hope needfull, that in greatest  
conflicts wee should bee more  
the Conquerours, as the Apostle  
saith. What a blessed estate  
this were, it is not hard to  
thinke, wherof we may see more  
when we haue better learned  
how to attaine hereunto, thus

Rom. 8. 37.

A blessed  
state.

E

to

How to attain to live by Faith.

to live by faith, which was the second thing in this point propounded.

For the attaining whereof these two things are carefully to be performed.

First, *To call to mind Gods promises.*

Secondly, *To apply them.*

For the former, in all times need, that is, whensoever God shall bring vs into any straits that wee see not, any way of escaping, or meanes for our reliefe, in such sort, that wee begin to sinke into many fears and vexations of minde that to enquire, if there be any good Word of the Lord spoken for our comfort; that so calling into minde, wee might raise thereout such hope of helpe in our time, as may quiet and comfort vs til we do enjoy in effect, that which before wee did expect.

This doe I take to bee the

ground

ground of all our Faith where-  
by we live, be maintained, and  
upheld in all our trials. As was  
before more fully laid out  
when I shewed the way how  
any doe at the first attaine to sa-  
ving Faith; which is no other  
here intended, for the daily in-  
crease of Faith, that wee may  
live thereby, but the continu-  
ance of the same meanes, name-  
ly, to call to minde and to lay  
before vs. Gods gracious pro-  
mises made to comfort his peo-  
ple in all their necessities, that  
thereby we might be comfort-  
ed and quieted in all the tem-  
pests of our vntuly thoughts  
and distempered affections, pa-  
tiently to wait on God for his  
helpe, which shall not be wan-  
ting in that time, sort, and mea-  
sure, which he seemeth most  
meet.

Ground  
of Faith.

Page 20.

Continu-  
ance.

20120  
10713

Promises  
be Lega-  
cies.

This beeing then the ground  
of our Faith, whereby we live :  
namely, Gods promises, which



**Together  
promises.**

**Gain  
great**

are so many Legacies bequeathed vs by our heavenly Father, and his Sonne Iesus Christ in his last Will and Testament, what can be more behoouefull for vs then to search this Will and Testament for all such Legacies as may concerne vs: and seeing they be many, some way or other to get into our mindes and memories, at the least, the most principall of these, that we may haue them in a readinesse for our vse in all occasion to minister so good comfort, as if wee had the best help present wee could deuise and desire. What will be the gain of this practise, I had rather should be found by proof, then heard by report, and so I hope we shall doe when we shall be more particul'arly directed, to put this instruction in practise.

But yet beforehand for encouragement, thus much will I say, and no more then shall be found

true



true, That he who shall but  
endeauour in any truth to  
practise this which heere is  
taught, shall finde his whole  
profession ( what-euer his con-  
dition shall be of prosperity  
or aduersity ) more easie, and  
more comfortable.

And therefore to vtter  
my thoughts more plainly,  
I aduise ali that be weake  
of memory, and not so exerci-  
sed in the Scriptures ( as some  
are, that they can readily vpon  
euerie occasion call to mind such  
promises of God, as be then  
most fit for their vse; ) that such  
I say, if they can write, would  
collect and gather out of the  
holy Scriptures, such speciall  
promises as they shall conceiue  
may most concerne them, and  
be fittest to strengthen their  
Faith, as neede shall re-  
quire.

For such as be not able fitly  
thus to relieue themselves, my

How to ga-  
ther promi-  
ses.

I will helpe  
the weake.  
viz in the  
second  
head of this  
treatise of  
liuing by  
Faith page  
265.

ag or wofl  
among yds  
adl

To call to  
mind pro-  
mises.  
Pla 85.8.

next labour shall bee to gather  
some speciall promises; such  
as I conceiue be of most vse in  
our ordinary affaires & course  
of life, and referre them to their  
places, that they may more reli-  
ably be remembred vnto, vpon all oc-  
casions.

And likewise I will shew  
how this may bee applied to  
our generall necessities for the  
strengthening of our Faith, that  
so we may liue thereby, and  
finde sufficient contentment in  
God, when all other helpes  
faile. All which we shall hereaf-  
ter more see in their place.

But now to proceede with  
that I haue in hand, to shewe  
how this vnualueable benefit of  
liuing by Faith may bee attai-  
ned.

The first thing required  
hereunto, I haue shewed, is to  
vse the Prophets words, *I will  
here what God the Lord will speak  
for he will speake peace vnto his  
people*

set, and to his Saints, &c. That is, to all to minde, what comfortable promises God hath made to his Children, in such case or condition as wee be in, that thereon we may build our Faith, and liue thereby. To which end, this in the next place is to be performed, that we may attaine to this grace to liue by our Faith: namely, That we may apply these promises, both to our persons, that we bee the true liues of them: and to our present condition, that it is such as God hath specially made his promise vnto, if the promise bee speciall.

For we shall see there be general promises, which all may and ought to apply to themselves.

Now for the better practise of this dutie, that wee may so apply Gods promises to our selves, that wee may thereby haue our Faith encreased, and

2. How to apply these promises to our selves.

Means of application be Meditation and Prayer.

waile thereby, we are to use meditation and prayer; and that not slightly in common manner or seldome, but often and earnestly, with wisdom and conscience; and all little enough, so to keepe our Faith aliue, that it alone may vphold vs, when nothing else can.

**Meditation.**

Vnder this Meditation I containe such a consideration of Gods promises, as may leade vs to see, what his good will and pleasure is, what a Fatherly care of our welfare he hath, and not onely how able, but how willing also he is to helpe vs. And lest wee should bee dismaied, first by our vnworthinesse, wee are to consider, That all Gods fauour is free, procured by none, but that he *shew mercy, for his own names sake,* which is oft so said, and alwaies vnderstood.

**God able  
& willing to  
helpe vs.**

**Gods fauour  
is free.  
Eze 36. 32.**

Or secondly, for that some of those his promises are made to  
certaine

certaine speciall men, *Abraham*  
*David*, *Paul*, and the like, and  
 not belonging to vs, we are to  
 remember, that whatsoever  
 God promiseth to any one of  
 his children, not in any speciall  
 or proper respect, onely concer-  
 ning such a person, and for such  
 a time, as the promise to *Abra-*  
*ham*, that in *Isack* should his seed  
 be called, and many other like  
 promises which properly be-  
 longed to them onely, to whom  
 they were made.

Gen. 21. 12

But whatsoever God promi-  
 seth, though particularly to one  
 yet in no speciall respect, but  
 as a common fauour belonging  
 to all Gods children.

A particu-  
 lar may be  
 to all.

That promise euery child of  
 God may and ought to apply to  
 himselfe, as if it had beene spo-  
 ken by God to him in particu-  
 lar.

An euident prooffe hereof  
 we haue in that promise made  
 to *Iosua*, That God would neuer

Iosh. 1. 5.

leave him, nor forsake him, which the Author to the Heb. 13. 5. is bold to apply to those to whom he writ, exhorting them that their conversation should be without covetousnes, and to be content with such things as they had, and that upon this reason, saying God had promised that he would be their Father, and they were to forsake them: where we see he applicth to all the faithful that promise, which was particularly made to Joshua. So are wee to do with all the promises made to any of the faithful: where in we see no special limitation, that it cannot belong to any other. For further warrant hereof this may serve, that the Apostle telleth us, that those former things are written aforetime, were written for our learning, that wee through patience and comfort of the Scripture might have hope. And more specially seeing all the promises are yea, and Amen in Christ, that

1. 12. 13. 14.

1. 12. 13. 14.  
ad yam 13.  
11. 12. 13.

Rom. 15. 4.

1 Cor. 1. 20.

is,

is, they be all set out in Christ, to be offered and bestowed in a constant, and unchangeable manner, (as a learned man well expoundeth this place.) So that he that hath Christ, hath an interest and right vnto all the promises of this life, and that to come. As the Apostle speaketh of godlinesse, which is the daughter of Faith, and cannot bee without a mother. Therefore euery faithfull soule (who cannot but be godly) may assure himselfe to be true heire to all the promises, which God hath made to his childre in Christ, & so farre may boldly apply them all to himselfe, as if they were personally made to him. And so much for the former part of the application of the promises to euery one his owne person.

Now for the second, how to apply them yet more nely to our present state and condition whatsoeuer, seeing the Lord hath

Beza.

1 Tim. 4.8

Every be-  
liever is  
heire to  
Christ.

2. How to  
apply the  
promises in  
particular.



hath yeelded so much to our  
 weakenesse, as not onely in ge-  
 nerrall to make out his promises  
 to all his children, but to des-  
 cend particularly to our several  
 estates, and necessities, bodily  
 and spiritual; that in what  
 condition soeuer we bee, and  
 whatsoeuer worke of his we  
 shall vndertake, he hath made  
 promises to his Children To be  
 with them, to succour and support  
 them, that no need shall be wanting,  
 no good thing shall be wanting, and  
 whatsoeuer doth come shall be for  
 their good. seeing God, I say, doth  
 oft more specially intaile his  
 promises; that is, doth bequeath  
 them to such and such persons;  
 to the humble, to the meeke, to the  
 hungry, to the afflicted, to the  
 fatherlesse, widdow, and the like  
 many; and so likewise to our  
 prayers, bearing of his word &  
 all other holy exercises, yea to all  
 obedience to any of his Comman-  
 dements.

This

Pla 91. 15.

84. 21.

Rom. 8. 28.

Pla 25. 9.  
68. 5.

\*Pla 50. 15.

\*Pla 55. 3.

\*Pla 14. 11.

This shall be our wisdom  
and is our duty more specially  
to weigh how these belong  
unto vs, and finding our selues  
so qualified, and in such condi-  
tion as the Lord made his pro-  
mise vnto; wee may the much  
more confidently, apply his  
promise to vs in such estate,  
that so we may more comfort-  
ably beleue, and looke for  
his helpe all-sufficient, and in  
due season. Which what quiet  
it will bring to any in distresse,  
cannot be hid, or doubted of.  
And this is that which I have  
perceiued to be the right way  
of application of Gods promi-  
ses by the Meditating & wise  
considering of them, that so we  
may haue our vse of them.

Wise-  
ly weigh our  
condi-  
tion.

But yet all this is not suffi-  
cient, in regard of our great frail-  
tie, who be not onely blind, not  
able to search and see these pro-  
mises, and forgetfull as the  
Hebr. were, cap. 12. 5. of whom  
he

Our frailtie

None can  
come but  
drawne.

2 Meanes  
of applying  
the promi-  
ses, is, Pray-  
er.

he saith, *They had forgotten the consolations.* But wee are as the two Disciples, whereof Luke 24. 25. *Slow of heart to beleue what God promiseth to vs.* Neither indeed can we beleue first or last, more then God by his Spirit shall worke in vs, as both by Scripture and daily experience is to be seene, how exceeding full of doubts we are, when we can see no meanes to put vs in hope of helpe, but doe pittifully sinke downe in despaire.

In regard whereof our onely refuge is to flie to God, and to ply him with feruent Prayer, that hee would by his Spirit both reucale vnto vs what bee those precious promises which hee hath made vnto his people in his holy Word, and likewise giue vnto vs wisdom rightly to iudge of them, and fitly to apply them vnto our selues in euery estate we shall be in : yea, and

and aboue all, to moue our hearts so to beleue them, that we may therevpon assure our selues of all needfull helpe in due time; seeing God all-sufficient and faithfull, hath promised it; and so with comfort and patience waite for the accomplishment thereof. Which seeing it is so weakely attained, euen by those that haue received some true and sauing grace, as euey one that will, well weigh his owne practise, may easily see: It sheweth full well, that this duty is not sufficiently performed. I make no doubt but these of whom I speake, doe constantly call vpon God, & therein doe usually pray for Faith, which as I must needs approve and hope that it is not without his fruit: so I desire in this case a further matter, that they who would liue by Faith, doe so consider of the great benefite attained hereby, and dam-

This grace of living by faith, but weakely attained vnto, no, not of such as haue true saving grace in them.

We must  
be fervent  
in Prayer.

damme by the want hereof, that they may make it that one thing which they doe begge of God; and therefore especially in case of necessity to be so importunate with God for this grace, as to giue him no rest til he fulfil their desire.

Thus if any shall ioyne these two, fervent Prayers, and diligent Meditation on Gods promises, I nothing doubt, but dare from the Lords owne mouth assure him that he is the man who shall stand when others fall, and shall sing for ioy of heart, when others shall cry for sorrow of heart.

For to these (if to any) may the promise, *Esay 64. 13.* be applied and to whom, else may that agree: *Aske and ye shall have, seeke and ye shall find; knocke and it shall be opened unto you? Sa that he who thus trusteth in the Lord, shall be as mount Sion, which shall neuer be mooued. Yea more, before I conclude*

Matth 7. 7.

Psa 125. 1.

clude this point which I have vndertaken, concerning liuing by Faith, this will I adde, what I eſceiue will be the exceeding gaine hereof, which I haue once or twice before generally mentioned, but reſerued more particularly to this place to lay open, to this end, that they who deſire to enjoy theſe ſweet comforts, may be willing to vſe the meanes preſcribed, for the attaining thereunto.

Wherein vpon ſome tryall, I will fore-warne of this danger, which will hardly be auoyded without great care; that though the labour to liue by Faith bee neither tedious nor vnpleaſant, much leſſe ſo grievous as cannot be endured: yet our corrupt nature will not eaſily be brought to vndertake it, and more hardly be held with any conſtancy to continue it; Whereby it will come to paſſe, that few will find the fruit thereof

Gaine of  
liuing by  
Faith.

Forewar-  
ning.

Few labour  
for this or  
attaine to it

Politic of  
Sathan.

We must re-  
sist Sathan.

Iud 3.

Ephc. 6. 16.

thereof promised; which I ob-  
serve comes to passe by a spe-  
ciall policy of Sathan, ( who  
knowing that all our strength  
to resist him lyeth in Christ, and  
all the helpe wee haue from  
Christ is principally by Faith )  
doth therefore in speciall, la-  
bour by all meanes to hinder  
our growth in Faith, that so he  
may more easily overcome vs.  
Wherefore we are exhorted, 1.  
*Pet. 5. 9. To resist the Devill, sted-  
fast in faith. And our care must  
be to strive for the maintenance of  
the Faith which was once given by  
the Spirit; As the Apostle Iud  
exhorted, and aboue all to take  
vs to the shield of Faith; that wee  
may quench all the fiery Darts of  
the Devill; That is, those dread-  
full terrours of an afflicted con-  
science arising from sence of  
Gods wrath hanging ouer vs,  
which as venomd Darts lye  
burning in the flesh, so these  
doe torment mens consciences.*

The



The more to moue vs to be specially carefull herein, let vs well weigh what be the vnnuable commodities hereon ensuing, that we may to our comfort enjoy the same. In thinking of these, methinkes I might make a like answer to his question: What is the benefit of living by Faith, to that which the Apostle made? *what is the profit of Circumcision?* much every way.

Commodities by Faith.

Rom 3.1.2

For to say the truth, there is no good thing which God hath prepared for the Sonnes of Men, or promised to any of his Children, or they may ever looke for and enjoy, which can any other way be obtained but by Faith. As the Scripture plentifully sheweth, especially in that worthy Chapter, Heb. 11. where it is further said, verse. 2. *That by Faith the Elders obtained a good report;* which I vnderstand thus, That neuer was nor can be

No worthy act but by Faith.

Eph. 1. 15.

Master Rogers his  
seaven Treas-  
ures.

be done any act, which is wor-  
thy true praise, but by Faith.  
For as it must needs be sinfu'l  
that is not done of Faith, and  
cannot please God; so where  
true Faith is, (according to the  
measure of it,) it carries about  
all strength of nature to such  
admirable effects, as doe evi-  
dently shew the power of God  
to bee present, and chiefe agent  
therein. As may well be cōclu-  
ded out of that wch the Apostle  
prayeth for the Ephesi. *That they  
might know what is the exceeding  
greatnesse of Gods power in us that  
believe: wch wee see, admirably  
contollerh the excell'cy of faith.*  
Now therefore not to rest in ge-  
neral, but to lay open some part  
of these great treasures, which  
are enjoyed by Faith: I might  
content my selfe; so referre such  
as desire to behold, and attaine  
the same, to that excellent  
Treatise of the priviledges  
which belong to every true  
Christian,

Christian, set out by Master Richard Rogers (which I could wish were better regarded,) wherein is fully layd out, what special favours and benefits God hath provided for his children, both in this life, in all the severall estates thereof, and in the life to come; all which being the free gift of God, and Legacies bequeathed to vs in Christ, are received of vs onely by Faith, and are so many strong motives to stirre vp all to stand fast in the faith, and by all good meanes to maintaine the same. But seeing that many have not the Booke, and others want leisure or delight to reade such large Treatises, I will draw out some of the principall, which shall be sufficient to perswade vs to spare no paines, whereby we may be made partakers of so great benefits. Wherein let this be first: That whereas they bee exceeding few

That booke  
is not esteemed to the  
worth thereof.

few who attaine to that blessed estate, set downe *Rom. 5. 1, 2, 3, 4, 5.* yet they that be justified by faith doe enjoy them all.

8. Benefits  
of faith.

As first, *To have peace towards God*: That is, whereas every soule by nature is the Childe of wrath, and so at mortall warre with God, being a servant of sin and Sathan, Gods sworne enemy: and therefore vtterly out of Gods favour, and subject to his fearefull indignation: Now for such an one to bee released from his trepasse and punishment; and to bee so reconciled to God through our Lord Iesus Christ, that there is an everlasting peace concluded betweene God and him, that there shall never bee any more variance, or displeasure; this cannot be thought a small benefit. And if it were betweene a Rebel & his Prince, it would be redeemed with a great price. This is much, yet behold more;  
For

For as it is a farre higher fa-  
vour, for a Traytor not onely to  
be pardoned, and freed from  
the Kings displeasure, and so  
reconciled: butto be taken in-  
to speciall grace, and made one,  
whom the King singularly lo-  
ueth, and maketh of his priuy  
Councell, and taketh great de-  
light in, so that he may haue  
free access into the Kings pre-  
sence, and to whom the King  
can deny nothing: in a word, to  
be aduanced as *Ioseph* in *Phara-  
ohs* Court or *Mordecai* in *Aha-  
shuerus* Court, so to be taken in-  
to like fauour with God: yea  
more of an Enemy to be made a  
Sonne and heyre, yea, co-heyre  
with Christ: this is so high a  
faueur, as more cannot bee  
conceiued. Yet this is that  
which is here added to the  
former; That we who be iusti-  
fied by Faith, by Christ haue ac-  
cess through faith into this grace  
wherein we stand. Which I thus  
vnder-

2. To be  
admitted in  
to high fa-  
uour to be  
Sonnnes,

Rom. 5. 2.

Rom 5.2.

Iohn 1  
23.24.Joy of  
Saluation.  
Rom. 5.3.

2.2.1001

understand (as I said) that wee  
be not onely fully and freely  
discharged from all Gods dis-  
pleasure justly conceiued for  
our sin, and so a full peace made  
between God & vs; but here-  
by also wee bee aduanced to this  
high dignity to be the Sons of God  
as it is called, *Ioh. 1.12.* Which is  
that grace wherein wee now stand  
By meanes whereof wee may  
boldly cry, *Abba Father*, and  
haue free access to come into  
his presence to aske what we wil  
with assurance it shall be done v-  
to vs, as Christ himselfe promi-  
seth, *Iohn 15.7.* And from hence  
doe flow all other blessings, as  
fruits and effects of this grace  
and fauour, into which we be  
admitted.

Among which, one princi-  
pall followes in this Scripture,  
*That we reioyce in the hope of the*  
*glory of Gods* That is, how con-  
temptible foener our state be  
in this world, (which vually is

bad

bed enough ) yet we haue hope  
of such a glorious estate to  
come with God in his king-  
dome, as doth make vs not only  
inwardly to rejoyce : but open-  
ly to expresse it in word and  
deed.

In word, when in a heavenly  
manner we doe boast as it were  
of our honours which we shall  
haue with God, when we shall  
be receiued into his kingdom:  
as we read *Paul* did oft, *1 Tim.*

4. 8.

Indeede, when wee openly  
shew, that on the one side wee  
are content to forgoe these tran-  
sitorie preferments, which the  
worldlings so magnifie, that  
they sell heaven for them. A  
worthy patterne whereof was  
*Moses*. *Heb. 11. 24.* That when  
he was come to years, refused to be  
called the son of *Pharaohs* daugh-  
ter, choosing rather to suffer afflictio-  
n with the people of God, then to enjoy  
the pleasures of sin for a season, e.

F

steeming

In word.

*Rom.* 5. 8.

38.

*Phil.* 3. 8, 9,

19.

*2 Cor.* 4. 17

Indeed.



26

Heb. 12. 2.

Rom. 8. 18.

steeming the reproach of Christ  
 greater riches, then the treasure of  
 Egypt; For hee had respect to the  
 recompence of reward. And on the  
 other side, when we are willing  
 to doe as our Lord and Master  
 Christ did; who for the joy that  
 was set before him endured the  
 Crosse, & despised the shame, & is  
 set downe at the right hand of the  
 throne of God. So when we shall  
 be willing to suffer with Christ,  
 that we may reigne with him,  
 and shall count that the sufferings  
 of this present time are not worthy  
 to be compared with the glory that  
 shall be revealed: then do we tri-  
 ly glory in the hope of the glory  
 of God, and (to say the truth)  
 as none can doe these, but such  
 as haue hope of this glory, for he  
 that hath this hope, cannot but  
 count all dung for Christ, and to  
 be glorified with him: for how-  
 soever it bee most true of this  
 glory, that it is such as eye hath  
 not seene; eare hath not heard,  
 neither

neither can it enter into the heart of man to conceiue of the excellency of this glory yet God hath given to his beloved such a glymple of it, as *Peter, James, and Iohn* had in the Mount of Christs glory. That they do conceiue *their vile bodies shall be changed, and made like to the glorious body of Christ.* Their soules shall be cleansed from all spottes, & cloathed with the perfect righteousnessse of Christ, and both in soule & body to be like unto Christ and so glorified with him, that he shall be glorified in them, and they with him sit in his throne: yea, more and aboue all that can be vttered, that they shall haue such vnion with Christ, as shall bring them to be one with God the Father, as Christ and his Father are one; Which is that which our Sauiour himselfe prayed vnto his Father. All which so farre exceeding the short reach of our weake capacity, we may

The faithfull haue a glymple of the glory to come.

Math 7.1.

2 Pet. 1.17.

Phil 3.21.

Ephe. 5. 27.

1 Iohn 3.

2 The. 1.

1.

Reu. 3.21.

To be one with Christ.

Iohn 17.21.

see cause sufficient, why such as are assured thereof by Faith, shall certainly and fully enjoy this glory, when they lay down *this earthly tabernacle*. As the Apostle 2 Cor. 5. 1. expressly affirmeth, why they, I say, do thus rejoyce and glory in this glory of God. How great a benefit this is thought it cannot be valued, yet every one who hath his senses exercised to discern both good and evill may easily see, that it is such and so great, as nothing to be desired may be compared with it. And therefore there is cause enough to draw all that know it, to spare no cost or paines for the attaining to it.

Rom. 5. 3.

In the next words, the Apostle yet not satisfied in setting out the singular benefits which are enjoyed by this life of Faith, addeth this, as a great enlargement of the former. That the beleever doth *not onely so*, that is, in a ho-  
ly

ly manner. *Glory in the hope of Gods glory, but we glory also in tribulation, knowing that tribulation worketh patience, vers. 4. and patience experience, & experience hope, vers 5. and hope maketh not ashamed because the love of God is shed abroad in our hearts by the holy Ghost, which is given to vs,* wherein he intendeth that such is the power of Faith where it is living, that it so quieteth and comforteth Gods children in their meanest condition, that they not onely rejoyce in the hope of that great glory to come (which is the best part of their estate:) but (which is much more admirable) that they find matter of outward rejoycing in the worst part, that is in tribulations, and afflictions, of what kinde soever, which is no more then God requires by his Apostle James, 1. 2. *My brethren count it all joy, when you fall into divers temptations, knowing that*

4 Glory in  
in afflicti-  
ons.

The power  
of faith  
where it is  
living.

Reioycing  
in afflictions

the tryall of your Faith worketh patience, &c. Whereof we haue the Apostle Paul, 2 Cor 12. 10. a worthy example, who saith of himselfe, *Therefore I take pleasure in infirmities, in reproches in necessities, in persecutions, in distresse for Christ his sake.* Well if it shall bee well considered, how welcome these be to the naturall man, nipping the heart of all his comforts and rejoycings; it will bee counted a singular benefit in all of these to be more then conquerours, as the Apostle saith, Rom. 8. 37. that is, not onely to overcome these with Faith and patience, but to glory in them and rejoyce, that we are counted worthy to suffer shame for his name. And whereas the naturall man doth for these especially shunne true Religion, and the sincere profession thereof, which usually brings the Crosse, and manifold troubles; What a singular comfort

is

AA. 5. 11.  
Carnall  
shunne the  
Crosse.

is this, that Gods Childe may assure himselfe, these afflictions (how many and great soever) yet they shall bee so farre from hurting him, that they shall all turne to his good many wayes? And therefore that he hath just matter of joy & thanks, though not for the paine and griefe; which are bitter, yet for the gaine which is sweete, as *Heb. 12.11* of y<sup>e</sup> which bee mo<sup>st</sup> But because this is not manifestly received, the Apostle in this Scripture, *Rom. 5.3*. doth undertake, to give sufficient reason hereof, namely this, That the true believer doth know, that tribulation worketh patience, and patience experience, and experience hope, &c. In all which he setteth forth certain speciall fruits, which Gods children reape by afflictions. Namely these, That whereas wee all are by nature like untamed heiffers, never accustomed to the yoke,

5. Tribulation bringeth patience.

Gods children cannot well beare the Crosse patiently at the first.

Psal. 39. 9.

6 Patience brings experience.

who by bearing the yoke bee made gentle and willing to put their neckes vnder the yoke, and quietly to beare it; so Gods Children being not acquainted with afflictions, bee much disquietted therewith at first; but afterwards being more exercised with sundry tribulations, grow more acquainted, and become more willing to beare them, and quietly to endure them, which alone is true patience: not to bee furious or fenselless, but meekely to abide vnder Gods hand, and so to bold their peace, because God (who cannot erre) hath deuised it. The worth of this may here be seen, in that so few haue well learned this Christian patience.

From hence ariseth another speciall fruit, namely, experience, that as Mariners at the first going to Sea, seeing the great waues and tossing of the Ship  
 look



looke still to be swallowed vp  
and to perish : but afterward by  
enduring many of these stormes  
grow to such experience of  
Gods power in preserving the,  
that they doe not so feare peri-  
shing as before, but cheerefully  
endure them: Even so the faith-  
full, howsoever at the first they  
beginne to bee dismaied with  
the manifold troubles they  
meet withall, corruptions with-  
in, and afflictions without, (re-  
proches and injuries by men  
of the world not the least) yet  
afterwards by patient enduring  
of these, they finde by prooffe,  
that God hath made them able  
to beare them, and graciously  
delivered them. Whereby they  
grow to bee as trained Soul-  
diers, better exercised both to  
beare and profit by them; and  
so to wait for a good end and  
issue out of them which is the  
next benefit here mentioned:  
namely, hope, whereof it is

Experience  
bringeth  
hope.

said; *Experience worketh hope*; whereby is meant, that as in all kinde of difficulties, men having often found helpe and releafe, doe gather thereout hope of like assistance for time to come; Even so likewise the often prooffe and experience which the faithfull haue of Gods mightie power, and ready helpe in all their tryalls and troubles, both preserving them vnder their heauie burthens, and in due time and measure easing them, and in the end fully releasing them: The experience hereof ( I say ) makes them hope and looke for like helpe hereafter in time of need. What sweete ease and refreshing this brings to a wearie heart, may bee scene by that common and true Proverbe: *If it were not for hope, the heart would breake.*

And to goe further, the next wordes make it manifest: Where-

Where it is sayd, *Hope maketh not ashamed.* That is, when wee bee sore distressed, and see no apparent meanes of escaping or deliverance, naturally we begin to faint and to bee confounded in our selues, and so driven to hide our heads for shame, as not able to abide the reprochfull speeches, which vsually passe vpon men so cast downe. A cleere prooffe whereof wee haue in *Iobs* case. Then if there be any true hope grounded on Gods faithfull promise of helpe in due time, which is imbraced by Faith; then I say, shall we be able to hold vp our heads, and say with faithfull *Iob*, *though bee kill me, yet will I trust in him.* For which cause this grace of hope is fitly compared to an Helmet, wherewith a man armed dares boldly hold vp his head, and looke his enemy in the face.

✓ This is the benefite which the  
Be-

8 Verse 5.  
Hopemakes  
not ashamed

*Iob. 13. 15.*

*Ephe. 6. 17.*  
*1 Thel. 5. 8.*

107 9  
Believers  
Communion

Great blef-  
sing to live  
by Faith.

Cause of all.

9 Gods love

Believer hath in all extremities  
which no other can enjoy. For  
they if they bee not senselesse,  
they either struggle like a wild  
beast in the Net, or sinke in  
despaine without any comfort.

If this be so, let it be then ac-  
knowledged to be no common  
blessing to live by Faith, which  
besides many others, brings  
such patience, experience, hope  
and confidence in all our troubles.  
The true cause of all which  
the Apostle here layeth downe  
to be this: *Because the love of  
God is shed abroad in their hearts  
by the holy Ghost which is given to  
us, meaning, That as the love of  
a Friend, is best tryed and seene  
in greatest need: so Gods love  
vnto his Children is most ma-  
nifest in their greatest tribulations.*

For whereas at other times  
God giueth to his, some sweete  
tastes of his fatherly love, and  
their troubles be forgotten, &  
his

his bowels so moved, that like a tender mother, hee as it were dandles them in his lappe, and speakes so kindly to them; yea, not onely benignes them, but helpes them every way as need requires; that now they see plainly, how tenderly hee loves them; which grace is wrought in them by the holy Ghost, which is given to all beleevers; all which commendeth Gods high favour to these and so the most happie condition of them all, and of them alone; that live by Faith: All which is continued in this one Scripture, *Rom. 5. 7.* which I have but opened, and not powdered out all that herein is contained. Now if this one boxe of Spikenard containe such store of sweete consolations, what may wee thinke is to bee drawne out of all other Scriptures. I dare say a large volume; for to say what I have observed  
(and

Scriptures  
in great  
brevity, yet  
plentifull in  
promises.

2 Pet. 1. 4.

Rom. 5. 1.

(and all may see who will consider it) that although the Lord in great wisdom and love regarding our frailtie, who are not more loath to reade much, then prone to forget what wee reade, hath set downe his will in vnimitable brevity; yet he is very plentiful in laying forth his exceeding great and precious promises, as Saint Peter calleth them: All which doe containe those blessings earthly and Spirituall for this life, and that to come, which God hath prepared for all true beleevers: who onely being the just possessors of these, I thinke it sufficiently proveth that which I intend. What benefit it is to live by Faith, Which may more manifestly be seene by the Apostles owne words in this Scripture, where hee of purpose undertakes to set out what is the blessed estate of those that be justified by faith, and so brings



in all these singular benefits we have mentioned. Yea, and addeth, that it is by Faith, *that we have access into this grace wherein we stand.* And to say the truth, (as hath beene sayd already) neither these, nor any other saving grace, or true blessing is obtained, but by Faith: And therefore I may conclude, that hee that lookes to finde any comfort in this life, and to nourish the hope of a better, let him make it his chiefe endeavour thus to live by Faith, by which alone, these and all that may bee desired, are enjoyed.

All comfort  
of Faith.

And thus would I leave this point to bee proved rather by experience then by argument, and so come to that I chiefly aime at, to bring this Doctrine into practise; and as I promised to collect some speciall promises, and to shew how they are to be applied particularly



Another  
benefit of  
living by  
Faith, is our  
sanctificatio<sup>n</sup>

A iust com-  
plaint very  
needfull to  
be reg: rded.

Many ble-  
mishes in  
God chil-  
dren.

larly to every person, and con-  
dition to whom they belong.  
But that I remember there is  
one other singular vse of faith,  
whereof though wee stand in  
great need, yet it is very weak-  
ly attained, because it is so little  
sought after. And this it is how  
by faith we might as more ma-  
ster our greatest corruptions, so  
better discharge those duties  
wherein we most faile.

Wherein the more to moue  
all that reade this, better to re-  
gard it, I doe with hearts griefe  
bewaile, to see so many, of  
whom I conceiue good hope,  
that they haue truly received  
the grace of God, that yet nei-  
ther themselves can feelee, nor  
others discerne any apparant  
growth in true sanctification,  
either in the subduing of their  
chiefest infirmities: or such a  
walking in their places as befe-  
meth their condition. But in ge-  
nerall such a conformitie to the

cor-

corruptions of the times, such  
deadnesse of spirit in all holy  
exercises, with a grosse and  
continual neglect, or common  
abuse of them; and specially,  
of reading, meditation, and  
prayer, instruction, and wise  
government of their Families,  
holy conference in their bro-  
therly meetings, with such care  
of edifying one another. And  
on the other side, such vaine  
and sinfull merry-making, that  
there is but small difference  
betweene them and meeere na-  
turall men. As for their worldly  
dealings, as eagerly following  
the world & contending there-  
abouts, as busily following their  
pleasure, with curiositie in hou-  
ses, apparell, decking their  
children, and the like, and gene-  
rally such setting their mindes  
and affections vpon these things  
here below, as men that are not  
risen with Christ. I might say  
no lesse of their vnmercifalnesse  
many

Conformi-  
tie to the  
times.

Neglect of  
holy duties.

Especially  
in brotherly  
meetings.

Sinfull mer-  
ry making.

Toeager  
in worldly  
dealings.

Curious in  
decking of  
houses.

Earthly  
minded.

Much impatience.

O consider this,

Little comfort in death where holiness hath been neglected in life

many wayes, and great impatience in euery thing that croseth them with sundry the like great and long continued blemishes of their holy profession, and just abatements of their spiritual comforts, in such sort, that I haue seen & heard the deaths of many to haue had little to be rejoyced in: and no marvell, seeing they tooke so little care either to glorifie God in their life, or to winne others, or to make their calling and election sure. It was most just with God, that their death should want of that glory with others, and comfort to themselves, which others of God children doe enjoy; who living by faith, haue learned better to bridle their affections, and more wisely to walke to the honour of God, edification of others, and peace to their owne consciences.

All which is attained by Faith.

Faith, and not without it, as hath before been touched, and now shall further be made manifest. The Apostle, *Rom. 7.v. 14.* speaking of himselfe, being now regenerate, saith; *That the Law is spirituall, but I am carnall, sold unto sinne,* which in many words following he proveth and exclaimes: saying, *v. 18. For I know that in me, that is, in my flesh dwelleth no good thing; for to will is present with me, but how to performe that which is good, I finde not:* and more to like effect. Whereout this may evidently bee gathered, that even in those that haue true Faith, and be effectually regenerated, there remaineth such a corrupt nature, as keepeth them from many good duties, and carrieth them to sundry evill actions: yea, and that with such strong hand oftentimes, that they haue no power to withstand: as followes, where hee com-

Strength of  
sin in true  
Believers.

Captivity  
of regene-  
rate.

compares himselfe to a poore Souldier taken prisoner by the Enemy, and held in captivitie till hee bee rescued by his Captaine; meaning that Gods children are oft so held captives to their corruptions, that they have no power to resist, much lesse to overcome, till by the power of Christ they be delivered out of this thia'dome, as may be scene in all the particulars before mentioned.

As for example, when a poore Christian shall be so possessed with the loue of this worldly wealth, that though he desire & purpose to be more mercifull to Gods needy Saints, yet when he comes to it, hee cannot overcome himselfe, to relieue according to his ability, and their necessitie; but even against the light of his conscience, either gives not, or not so much as hee should. So much more for lending, for conscio-  
nable

nable buying and selling: and as in all matters of profit, so of pleasure, he that is in captivitie to them, no purposes, prayers, no vowes can keepe him backe, but hee will obey his lust, in vaine apparell, in going to playes, in cardes, dice and other gamings. The impotencie of many in withstanding their lusts, shewes in what captivity they bee held; likewise in revenge, & vncharitable thoughts of such as haue done them wrong. They who are able to discern their owne corrupt nature, may easily see with what difficulty they doe bridle their lusts; nay oft, how impossible it is, to giue to such as offend them, a good word, or a good countenance.

Impotency  
in withstan-  
ding carnall  
lusts.

By all which, and many the like, it evidently appeares, that many of Gods Children bee thus held in captivity, that they cannot by all the strength they haue

Rom. 7. 24.

haue, get out: so that if they be not delivered by Christ, they shall be quite overcome: which the Apostle himselfe in this very place expresth, where complaining hereof with griefe and admiration at the difficulty of the worke (not in any despaire) cryeth out, *O wretched man that I am, Who shall deliuer mee from the body of this death* Wherevnto hee makes answer himselfe saying, *I thanke God through Iesus Christ our Lord* meaning, That though he saw neither in himselfe, nor in any Creature beside, any power to deliver him from the corruption of nature, which brings death, where it is not subdued: yet he saw such helpe in Christ, as made him with joy to giue thanks to God for the same.

Wherein I obserue a worthy practise of this which I chiefly endeavour to draw beleevers vnto: namely, How by Faith



to master their strongest cor-  
ruptions: for here the Apostle  
finding no where out of Christ,  
any sufficient power to deliuer  
him out of his captivity to sin  
and death: by the hand of faith  
he layeth hold vpon Christ, as-  
suring himselfe vpon Christs  
promise, *that his grace should be  
sufficient for him, and that his po-  
wer should bee magnified in his  
weaknes.* Therefore he should not  
be left in his enemies hands, but  
in due time bee set at libertie  
more freely to serue the Lord.

This is that I commend to  
the practise of every true belie-  
uer, that whensoever he feeles  
his corruptions too hard for  
him, that he cannot by al his en-  
deavours get the mastery over  
them; then to fly to Christ, and  
by true Faith to apply his pro-  
mises for the mortifying of sin  
that thereby he may receiue po-  
wer from Christ more to cruci-  
fie the old man with his mem-  
bers.

For

No power  
to subdue  
corruption,  
but by the  
power of  
Christ

2 Cor. 12.9

Obserue.

For our better performance whercof, I will a little digresse (though not farre from my purpose) briefly to set out, the readiest and the surest way which I know, to mortifie any sinne, which standeth in the diligent exercise of these foure Rules following.

**Foure rules  
of mortifi-  
cation.**

First, That whereas we be all blinde by nature, that wee see not our sins, and so full of pride and selfe-loue, that we thinke better of our selues, then there is cause; every one who will mortifie his sinne, must labour by all good meanes to finde out what bee his chiefest sins most displeasing to God; Namely,

1 A true examination of our selues in every Commandment what be our chiefest sins therein forbidden.

2 Secondly, A carefull observation of all our wayes: and as men doe trace the Creatures

the time of Snow, so to marke  
our steps in time of temptation:  
as our impatience when wee be  
prouoked, and so for all other  
sins as pride, and couetousnesse,  
&c.

3 Thirdly, a seeking and re-  
ceiuing admonition from such  
as spy our infirmities.

4 And fourthly, earnest prai-  
er to God to discover our chief-  
est imperfections. By all which  
and the like, faithfully vsed;  
we shall finde out, wherein we  
haue most need to be reformed;  
that so vpon sight thereof, wee  
may better apply all our endea-  
ours for our recouery.

The second Rule is, when we  
haue found out our sinne, then  
to get our hearts to be wearie  
of the same, and willing to bee  
cured of it; which shall be if we  
consider the great hurt it  
brings vs, partly in keeping  
good things from vs, and part-  
ly in pulling downe vpon vs so

G

many

Second rule  
to be weary  
of our sins.

Hurt by sin.

many euils, vpon Soule and others belonging to vs.

To set out these in particulars would not bee hard, but it would carry mee too far from my matter intended. It shall suffice to remember in this case that all our woe comes from our sinnes as both Scripture, reason and Continuall experience doe shew: which if it were well weighed, would make vs more weary of our sinne, then of our sicknesse, or other affliction, and breed in vs much more feruent desires to bee cured. And therefore this must be another daily consideration, both what bitter fruites our sinnes bring forth, and that from thence all the woes we meet withall doe spring.

The third and most principall rule is, That for so much as sicknesse is our frailty, that when we haue got some true sight of our principall corruptions, & there-  
withall

All our woe comes from our sinnes.

Which should make vs more weary of sin then of sicknesse.

Third rule, is to get power from Christ.

withall some loathing of them,  
with an earnest desire to be rid  
of them; yet we haue no ability  
in our selues to mortifie  
them, but *all our sufficiency is of  
God and without Christ, we can  
do nothing*, as is oft said, but ne-  
uer sufficiently regarded: Ther-  
fore heereupon especially de-  
pendeth all our power to mor-  
tifie sinne, that wee by Faith  
doe draw from Christ that  
power and vertue, which is in  
him, to change our crabbed  
and sowre nature, that we may  
bee sweet and pleasant grapes  
for the Lord our God. This is  
that especially which I ayme  
at, to perswade all that faine  
would get more mastery ouer  
their strong corruptions and  
vnnuly affections: namely to do  
as the woman in the Gospell,  
*who hauing an issue of blood welne  
yeres, & had suffered many thing  
of the Phisitions, and had spent all  
that she had, & was nothing better*

2 Cor. 3. 5.  
Ioh. 15. 5.  
Better  
known then  
practised.

Christ alone  
can change  
our crabbell  
and sowre  
nature.

Therefore  
imitate the  
woman in  
the Gospell.  
Mat. 9. 25.

but rather grew worse; when shee heard of Iesus, came in the presse behind him, and touched his garment: for she said, if I may but touch him, I shall be whole: and straight way the fountain of her blood was dryed up, and she felt in her body that she was healed of that plague. Even so must we all, who haue had many foule issues of sin, of pride, hipocrisie, securitie, presumption, wrathfulnes, vncleanes worldlines, & the like many, & haue takē great paines, & bin nothing the better, but rather growne worser: for so must it needs be till we come to Christ, doe we what possibly wee can, such I say must come to Christ, & touch him by a true Faith, & then shall they feelee vertue to come from him, to dry vp this fountaine of their corruptions.

Obserue.

Oh that this might be brought more into triall, what would be the difference betweene this and all other practises



Cures for the mortifying of the  
 flesh, which without this shall  
 be found insufficient, if not de-  
 ceivable; for where shall bee  
 found any vertue to kill sin in  
 our nature, but in Christ in our  
 nature? Can mans reason, will,  
 our resolution suffice to draw  
 him to forsake his so pleasing,  
 and profitablest sinnes, as hee  
 supposeth? If this might be in  
 some outward actions, in re-  
 spect of men, yet this cannot be  
 in the heart to please God,  
 which is onely the worke of  
 Gods Spirit in true beleeuers.  
 How this is to bee done, hath  
 bene before declared; heere  
 onely I commend the vse, of  
 this living by Faith, without  
 which, as there is no true mor-  
 tification of any sinne whatsoe-  
 ver; so by this, we shall surely  
 obtaine power against the old-  
 est and strongest corruptions  
 in our nature.

No power  
 to kill sinne  
 but in  
 Christ.

Thus our  
 oldest and  
 strongest  
 corruptions  
 may be cu-  
 red.

Wherevnto if one thing be  
 added,

G. 3.



4 Rule of  
mortifying  
sinne is to  
fight against  
it.

Ephe. 4. 27.

Iam. 4. 7.

1 Pet. 5. 9.

added, I well see not what should be wanting, to the mortification of them all; at least in such measure as God will approve, and wee may have comfort in; which is the fourth Rule by me intended: namely, that having received first, a true sight of sinne: secondly, a willing mind to be cured of it: thirdly, power from Christ for the subduing of it: then in the last place, that with this furniture wee enter the battell, and with good courage set against all the assaults of Sathan, all the allurements of this world, and all the euill lusts of our owne hearts: *That wee giue not place the Diuell but resist him rather, stedfast in Faith, as we oft been exhorted; and that vpon promises that hee shall flye from vs; which is the same whereto the Apostle exhorts and perswades by many arguments, so put on the whole armour of God,*

1ba

that we may be able to stand against the wiles of the Devil, and else where. To fight the good fight of Faith, to watch and stand fast in the Faith, to quit us like men, and to be strong.

In all which, and many the like, this is required, that all they who have by Faith received Christ, and so from and in him all needfull grace, whereby we may be enabled to withstand all their Spirituall enemies: that they, I say, should manfully fight the Lords battels, & neither through slouthfulness, nor cowardlinesse, shrink backe, and give way to their enemies, which would be our overthrow, as daily experience sheweth, wherein many faile.

On the other side many rashly running into the battell unarmed are thereby sore foyled; which is the common error of those, who wanting Faith, both

Ephe. 6 11.  
1 Tim. 6. 12  
1 Cor. 16. 13

Fight the  
Lords battels.

Cowards.

Rash.

Vainbond  
offending  
sinne.

resolue to leaue such finnes as  
bring them to terrour before  
God, and shame before men:  
and doe also many wayes bind  
themselues thereto, as to leaue  
bad companies, for dicing car-  
ding, drinking, and worse: yet  
oft they preuaile not; and if  
they doe, it is farre from true  
mortification, and so indeede  
are neuer the nearer to true  
comfort. So needfull therefore  
it is for all that may hope for  
victorie in this Spirituall bat-  
telle, first to get this Armour, &  
then to fight.

And thus haue I shewed the  
best way I know, for the over-  
comming of our seuerall cor-  
ruptions, and all other Spiritu-  
all Enemies, which seeing it  
cannot be attained but by faith,

2 Iohn. 5. 4.

*For this is the victory that over-  
commeth the world, euen our faith*  
It well prooueth the point I in-  
tend, and so commends this  
precious gift of Faith, that any  
who

who euer felt or feares the wounds of sin, and hath tasted and desires the rejoycing of a good conscience, (whereof 1. Cor. 1. 12.) shall see cause enough to perswade him *aboue all to take up of it and againe* (as the word signifieth) *the shield of Faith.*

The same may be said for the other part of sanctification: namely, That all our abilitie to lead a godly life, and comfortably to performe all good duties to God and man, is no other way attained then by faith as it hath beene alreadie, and might more plentifully be prooued by Scriptures and experience, if need so required. But I will onely adde this for helpe of the weaker, to shew them how by the helpe of the former rules fitly v<sup>d</sup>, they may be able in some good measure to practice all holy duties, and specially such

G 3

in

Eph 6. 16

Direction  
to performe  
duties.

Four rules  
for practise  
of all duties.  
1 To know  
our duties.

Hee that  
walkes in  
darkenesse,  
knowes not  
where hee  
shall fall.

2 Causes of  
barrennes.

in which they most faile.

First, euery one is to enquire and by all meanes hee may, to learne; what be the speciall duties which God requireth at his hands, either in his generall calling of Christianitie, or speciall place wherein God hath set him, and what be the gifts and graces wherein he is most weake; that so he may more earnestly labour for the attaining of them; which knowledge shall be as a light to guide him in the right way to heauen. Whereas otherwise men are in darknesse, and can neuer possibly lead a godly life; and though they may haue some desires to take a better course yet this ignorance will so blind them, they shall not find the way; which is one chiefe cause, why the liues of many professing Religion are so barren, that little more can bee seene then bare leaues of profession.

Most

Most think it enough to a-  
void grosse offences, and to  
practise common duties of Re-  
ligion and righteousness: but  
to know how to please God in  
all things, this is to precise and  
more then needs; whereas the  
best of Gods Children, seeing  
and bewailing their blindness,  
doe oft and earnestly seeke to  
God to giue them knowledge and  
understanding, what the good wil of  
God is, acceptable and perfect. The  
example of David is sufficient in  
this case, how vncessantly hee  
prayed to God, To teach him his  
Statutes, to giue him understanding  
(who yet had as much know-  
ledge of his duty as any other.)

The great need and vse of  
this knowledge, what God  
would haue vs to doe in our  
places, and in our seuerall e-  
states of prosperity and aduer-  
sity, may easily bee seene by all  
that haue any care to please  
God, who shall find themselves  
to

Thought a  
matter of  
too much  
precisenesse  
to please  
God in all  
things.

Rom. 12.1.

Psal. 119.

What need  
of knowledg



**Examine  
our failings.**

**Know how  
to doe good  
duties both  
for matter  
and māner.**

**2 Rule to  
get a willing  
minde.**

to seeke in many things, both what to doe, & how to carry themselves. And therefore I aduise all who may looke for any comfort of an holy life, carefully to examine themselves in what duties they bee most failing, either in not doing them or doing them amisse. And for their helpe, to doe as before was taught in the first rule of mortification, how to finde out our chiefest sins: so here, by the like meanes to know what is the chiefest work God would haue vs to doe, & in what māner it ought to bee done, that this may bee euer as a light to shew vs the good way wherein God would haue vs to walke. This is the first rule to be obserued for the well ordering of our whole life; which though it be so necessary, that there can be no good life without it, yet it is not sufficient.

And therefore in the next place



place we are to labor to get our hearts ready and willing to doe such good things, as we know God requires, for we are not more ignorant what God would haue vs to doe, and in what manner then vnwilling to do either as our daily practise proveth: especially to do more then vusually is done, w<sup>ch</sup> the Lord knoweth is very poorely performed.

Great vnwillingnes to duties.

For to let passe the carnall Protestant and Hypocrite, who doe all in halfe, and for shew, this will be found in those that haue some truth, that though they make conscience of some duties, yet are very hardly brought to others, which bee more laborious or more crossing their corrupt nature in their search, profit, or pleasure.

Failing in some duties

Hence it is that many are so negligent and slight in reading, private prayer, meditating, instructing of their Families, sanctification of the Sabbath, and

so

Seldome  
brought to  
fast & pray.

so hardly brought to sobriety and true liberality. But of all, how seldome can the most of vs be brought to humble our selues in fasting and prayer, though wee haue neuer so many and iust causes to pull vs often hereunto, both for our selues and others, in publicke and priuate. These and the like prooue this rule to be most needfull, to get our hearts more willing to euery knowne duty.

How to bee  
willing.

The way whereby this is obtained, is an often and aduised consideration of the great gaine which comes by a conscionable discharge of these duties that belong vnto vs in bringing glory to God, profit to others, and peace to their owne soules, all which is more commonly confessed, then soundly enjoyed of many true beleeuers.

Gain of  
godlinesse.

Of this gaine well spake the Apostle, 1 Tim. 6. 6. saying Godlinesse with contentment is great gaine:

gaine: and Chap. 4. 8. Godlinesse is profitable for all things, having promise of the life that now is, and of that which is to come. And to the same purpose is that of the Prophet, In keeping of them, that is, Gods Commandements, there is great reward. None of any grace will deny these, but not remembering or not beleeving them, and so not regarding them, and being drawne away by other more desired gaine, despise this the greatest gaine, and neglect the meanes which bring the same.

The true practise then of this rule is, that when wee feele a backwardnesse to any duetie, which wee know God requieth then to stirre vp our hearts by laying before vs, how wee shall honour God and our profession, draw on, and winne. order to the like obedience, and stop the mouthes of gain-sayers, procure to our selues much peace.

Psal. 19. 11.

Gaine of godlinesse lost for lack of remembering, beleeving, and regarding Gods commandments

Practise of this rule.

Forcible  
motives  
pressing to  
the perfor-  
mance of ho-  
ly duties.

To the  
honour  
of God  
and  
the  
glory  
of his  
name  
and  
the  
comfort  
of his  
people

To the  
comfort  
of his  
people

Rom 7.16.

peace, comfort, and credit a-  
mongst Gods seruants; yet  
draw downe all needfull bles-  
sings, and keepe away many  
sore checkes of a guilty con-  
science, and many reproaches  
in the world, and heavy  
chastisements which God layes  
vpon his owne Children for  
there bold neglect of duties  
which hee requireth. If these  
were as they should bee, well  
remembred and regarded, it  
would at least make vs wil-  
ling to doe our vtmost, to  
please G O D; which yet  
is not enough to make vs able  
to doe what wee would, for  
that which *Paule* speaketh of  
himselſe wee finde much more  
in our selues, *That the good we  
would doe, wee doe not*, such is  
our decay by *Adams* fall that  
as wee haue no knowledge of  
Gods will, for the well-gui-  
ding of our liues, till hee re-  
ueale it, and haue no will  
thereto

thereto till G O D make vs willing ; so more, when wee haue both these, yet wee finde no ability to performe that which is good.

There is neede therefore, of a third Rule to direct vs, how to get this abilitie to doe that good which wee know and desire; and seeing all *our sufficiency* to doe any good either in thought, word, or worke, is of God; and (as before vpon another occasion was shew- ed) *Without Christ we can doe nothing*; and *I am able to doe all things through Christ which strengtheneth mee*, as the Apostle saith, *Phil. 4. 13*. By these and the like, is euident, that all our strength to performe any duty in such sort as may bee pleasing to G O D, lyeth in Christ. And must be from him communicated to vs, that wee by it may bee able to doe the will of God.

Now,

3 Rule to get ability.

2 Cor. 3. 5.

John. 15. 4.

Ability from Christ

Now, wee haue already heard that the onely way to apply **C H R I S T** to vs, and so to drawe grace and vertue from him, to doe any good worke, is Faith; whereby as wee are vnited to him, so wee receiue from him all needfull grace, to enable vs to such measure of obedience, as **G O D** will accept at our hands. And therefore whensoever wee feele a true desire to doe the will of **G O D** in any thing, but finde no ability thereto, as to forgive our Enemies, to be more patient vnder the crosse, to humble our selues before **G O D** in fasting, to pray more frequently, and with fruit, and more conscionably to heare Gods Word, &c.

Speciall duties.

One chiefe benefit by **Christ**.

Our practise must bee (as before, for mortification, so now for new obedience) to fly to **C H R I S T**, and to lay hold on him by a true Faith, that

that through him wee shall  
bee able to doe all things,  
and from him receiue all  
graces necessarie for the lea-  
ding of a godly life; which  
is a speciall part of this great  
benefite wee haue by Faith,  
that being of our selues so  
weake vnto euery good work,  
by Faith in CHRIST, wee  
may bee strengthened in grace,  
whereby wee may so serue God,  
that wee may please him with  
reuerence and godly feare. In  
which respect also, I com-  
mend it to our daily practise,  
that thus liuing by Faith,  
our liues may bring more  
glory to GOD, good exam-  
ple and profit to our brethren,  
with sweete comfort to our  
owne Soules both in life and  
death.

Heb. 12.28.

For the better practise  
whereof, the fourth Rule is  
also to bee obserued; name-  
ly-

4 Rule, to  
set vpon du-  
ties.



ly, with this knowledge, desire and Faith, to set vpon the duties wee most faile in, and to put to all our strength to doe the will of G O D in all things, and that in such manner as may be most acceptable through C H R I S T. To this end bee all those exhortations vnto holy life in the Scriptures, both in the writings of the Apostles and Prophets; As to *looe our enemies, to blesse those that curse vs,* and the like many. All which, though justly by God required of all men, yet in deepe cannot bee performed without Faith, which is the cause why they bee so seldome, and that very slightly obeyed: For as some will set vpon holy duties by their owne strength, and not drawing by Faith vertue from C H R I S T, doe labour in vaine: so on the other

.81.51 deH

Mat. 5. 44

**Labour in vaine in setting vpon holy duties without drawing vertue from Christ by faith.**

other side, many idle professours dangerously deceive themselves, in saying they hope in **G H R I S T** for power and strength to leade a better life, and yet very idly neglect those labours which **G O D** commands, whereby they might attaine to more grace and better obedience; so that all these Rules will bee found so necessary, that not one of them can bee spared, but hee that looketh for the comfort of a good Conscience, eyther in the ouercomming of his speciall sinnes; or conscionable practice of his speciall duties, must constantly obserue these rules, by which I dare affirme (to say no more) his gaine shall answer all his paines.

Neglect  
not labour  
and ende-  
uour.

Practise all  
these rules.

Practise  
constantly

And thus haue I as briefly as I could, and plainly (vpon the former occasion) shewed, how a true beleuer may attaine vnto this great grace to leade a  
godly

Much fail-  
ing in god-  
ly life.

godly life in both the parts  
of it, in dying to all sinne  
and living to all righteous-  
esse; Which as no other can  
possibly attaine vnto, so nei-  
ther doe all they who be-  
leeue to bee saued by Christ  
enjoy this benefite: for though  
they bee renewed in part,  
and in some measure doe  
mortifie the flesh, making  
conscience of some duties, both  
of the first & second table, with-  
out which they could not  
prooue themselves to haue a-  
ny sauing Faith, so as there-  
by they might shine as lights  
in this darke world; or not  
practising this knowledge, they  
be not onely dimme lights,  
but giue out bad example,  
liuing many wayes offensively  
to the reproach of their pro-  
fession grieue of the godly,  
and small peace or comfort  
to there owne consciences.  
All which might bee well  
avoided

avoided, and the contrary blessings enjoyed, if this living by Faith were brought into daily use: By all which and the former benefites of living by Faith, laide together, I hope may bee sufficiently scene, that there is no life comparable to this life of Faith; yea rather none to bee desired besides this, which onely hath all the promises of this life present, and that which is to come.

And therefore to conclude this former part of the Treatise, wherein I haue as plainly as I can, set out first what true Faith is, how it is gotten, how any may know that they haue true Faith. And secondly, what it is to live by Faith, how this is attained by a wise application of **GODS** promises; and here with the manifold and singular benefites arising from hence: I

doe

Conclusion  
of the first  
part and a  
summe  
thereof.

Exhortatiō.

doe in the LORD with all instance beseech all such who hauing any true Faith in CHRIST, and desir to adorne it with an holy life, and yet upon better examination of their wayes, doe finde there profession to haue bene of little good vse to others, and of as small comfort to themselves ( to speake nothing of their offensive life before mentioned : ) I intreat all such, I say, but to make tryall of this aduice, I giue, to learne to liue by Faith, and to this end to follow this direction heere set downe, till they shall bee able better to guide themselves.

And so my hope and prayer shall bee, that God will let them see such fruit of their labour; as shall bring them more true comfort daily, then in many dayes : and to some more

more then in any day of their  
lifepast; Which I humbly be-  
sech the Lord to grant  
both to my selfe, and  
them, even for his  
Christs sake.

---

**H THE**

---

123  
The Lord is my strength  
and my deliverance  
in the day of battle  
the Lord is my strength  
and my deliverance  
in the day of battle

THE H





THE  
SECOND  
PART OF  
THIS TREA-  
TISE

Containing a directi-  
on how to apply Gods  
promises to our parti-  
cular occasions.



FOR the better vn-  
derstanding and  
practise of this  
duty, of particu-  
lar application of

H 2

Gods

The nature  
and kinds  
of promises

Gods promises to our severall necessities, that so we may thereby by Faith, ( which is the chiefe thing by me intended in this Treatise ) we are advisedly to consider the nature and kinds of these promises (which be the foundation of our Faith, ) that so we may more soundly apply them to our severall occasions and vses.

Gods promises what.

By Gods promises, I vnderstand generally all those declarations of Gods Will, wherein hee offers to vs in his Word any good thing to enjoy : As on the other side, by threats are meant, those declarations of his Will, wherein hee denounceth any evill against vs for sinne. Both which be plentifully set downe in the holy Scriptures to these ends, that by his promises hee might allure and draw vs to beleue and obey his will, and by his threatnings hee might scare vs from sinne. In all which God doth

doth declare his will after a double manner, either absolutely, or conditionally. Absolutely, what he will most certainly do, anything to the contrary notwithstanding. As for example; *That there shall be no more waters of a flood to destroy all flesh. And in this same time I will come and Sarah shall have a sonne,* which the Apostle sayth is (a word of promise: of this sort be all Gods promises concerning salvation made vnto the elect, which can nothe made void by any means whatsoever.

The other manner whereby God doth reveale his will, is not absolute, but (as it is commonly said to bee) conditionall, which is, when God declareth his will, what he will doe if we doe our part, else not: this conditionall promise well vnderstood may be borne sotherwise. mis-vnderstood, it destroies the nature of the free, and gracious

Gods will revealed first absolutely,

Gen. 9. 15.

Rom. 9. 9.

Note.

2. Conditionally.

Difference  
betwene  
the Cove-  
nant of  
works and  
of Faith.

promise of the Gospel, and in  
this respect confounds the Law  
and the Gospel, taking away a  
oblise difference betwene the  
Covenant of works, (wherein  
God promised life vpon condi-  
tion of doing all that was writ-  
ten in the Law, without which  
condition performed on our  
parts, God did not covenant to  
give life;) and the covenant of  
grace, wherein God freely pro-  
mised, not onely life, but to give  
grace to receive this life, as *1st*.  
*31. from vers 31 to 35 read the*  
*place. The like Ezek. 36. 24 &c.*  
*A new heart also I will give you,*  
*&c.* In which and the like ma-  
ny, is no condition expresseed on  
our parts, but God himselfe  
makes capable of this grace  
whom he pleaseth. How these  
are by vs to be applyed, after-  
wards I will shew. But now see-  
ing very many, yea, the most of  
the free gracious promises of  
the Gospel, be propounded with  
some

Most pro-  
mises bee  
with condi-  
tion.  
Expresseed.

some conditiō, either expressed or necessarily vnderstood, wee are wisely to consider of them; As first in this, & the like many, the condition, or dutie required is expressed, *Ioh. 3. 15. Whosoever beleeueth in Christ, shall not perish but haue everlasting life.*

Secondly in others the dutie required for the attaining the thing promised, is necessarily vnderstood, *the Sonne of man is come to save that which is lost: behold the Lambe of God which taketh away the synne of the World.* And the like many, In all which Faith is necessarily vnderstood for the obtaining of the benefit promised. But yet in all these Faith is no condition mooving God to promise life; For first, faith it selfe is part of the thing promised, & no man can belecue except it bee given him, and therefore an impossible condition to be performed of ourselves And to say as it is, Faith doth

Vnderstood

Mat. 18. 11

Iohn 1. 29

Faith is part of Gods Covenant.

Offer gene-  
rall.

apply the fruit and benefit of the promise to the beleever (who alone shal enjoy the thing promised); & doth not restrain the offer of grace, which generall offer to all whom the Gospel comes; who as they have no Faith before they heare the promise made to them, so after hearing this promise made to them, if they beleue not, they shall bee condemned for not beleaving, as *Iohn 3. 18.*

How conditionall promises be taken.

Thus then I conceiue all conditionall promises of the Gospel are to bee taken; that God doth freely offer mercy in what kind soever, & for the enjoying thereof requires some dutie of obedience at our hands. Now wee must first beleue and obey, and then enjoy the thing promised; so that there is *no cause of beleaving*, but all is in Gods free promise: and our obedience onely is an effect of our Faith, and so a prooffe of Faith,

In vs no  
cause of be-  
leaving.

Faith, no cause to moue vs, to beleue. As for example, *If you forgive, you shall be forgiven.* God freely offers pardon to vs, and requires that we beleeuing shew mercy to others; As wee read in the Parable *Mat. 18. 32. I forgave thee all the debt, because thou desiredst me, shouldst not thou also haue compassion on thy fellow seruant, even as I had pitié on thee?* So then he that beleeueth to find mercy, is thereby shewed to shew mercy, and certainly hee that shewes no mercy, indeed receiued none.

Besides this, there is another consideration of Gods promises which stands in the diuers quality of the things promised, whereof some be wholly necessary for our saluation, and offered without any restraint, & are so to be beleued, as faith and repentance. Other things good in themselves, yet are not alwaies good for vs, but we may bee saued

H 5

with-

Mat. 6. 14.

Another consideration.

Simply necessary;

Not simply necessary.



Temporall  
benefits.

Common  
gifts of the  
Spirit.

With limita-  
tion.

Generally  
promises of  
heaven to all.

without them and in some case,  
better want them then have  
them: as health, wealth, peace,  
& all earthly blessings: yea, ma-  
ny common gifts of the Spirit,  
at least the measure of them, as  
excellent wit, memorie, know-  
ledge of heavenly things, cou-  
rage, liberallitie, gentlenesse, &c.  
All of these be promised with li-  
mitation; so far as they be good  
for vs, and no further, and so far  
only are to be desired and belie-  
ved.

Another needfull considerati-  
on of Gods promises, that wee  
may better make our vse of  
them, is this, That God doth  
proclaime in the Gospel his  
Sonne Christ, and all his bene-  
fits generally to all, and every  
Soule, to whom the Gospel  
comes: so that every one who  
heareth the Gospel, ought to  
believe; which if hee doe not,  
(which none can without spe-  
ciall grace) yet this is his sinne,  
and

and shall be his condemnation, for wilfull refusing mercy offered. And therefore every one that will not perish must beleeve, that there is such mercy in God as he offereth, and that God is able, willing, and faithfull to performe his promise: that so beleeving he may enjoy the benefit of which otherwise hee depriveth himselfe. This therefore I doe before hand make knowne, that (seeing many worthy promises bee thus generally propounded and set out, that wee might by beleeving bee made partakers of Christ) therefore none doe shut out themselves, and so bring upon themselves more just damnation: as *Iohn 3. 18.* is plainly expressed, *Hee that beleeves not is condemned already, v. 19. This is the condemnation, that light is come into the world, &c.*

One must  
will

Note.

One must  
will

None must  
shut out  
themselves.

There

Promises to  
speciall men

The truth  
of the pro-  
mise must  
draw vs to  
believe it.

There be also many speciall promises made to speciall persons performing such duties, as to Faith, and trust in God, to confession of sinne, to prayer, and so to all obedience: for God requires no dutie, but there is a Reward belonging thereto, (though not alwayes expressed) which reward, though it may moue the heart to desire it, yet it cannot beggett FAITH: but the truth of the promise must draw vs to believe, and our believe of having the reward which wee desire, will moue to obedience: And therefore every one who heares such rewards promised, must be thereby moved so to believe. Secondly to obey, as was before sayd. These well considered, will better guide the weaker sort, to apply and make the right vse of all the promises in the Scripture, which may any way concerne them.

Now

Now then because these promises bee exceeding many, wee must needs bring them to some order, and that as plaine and short as may bee, least the weake memories bee over-loaden, and so their vnderstanding confounded by many divisions, as is too oft scene. I cannot thinke of any more easie way, to teach the full vse of our FAITH in every part of our lites, then to lay open the most principall matters, in which we are most subject to doubt and feare; that seeing our diseases, we may more fitly apply the remedies.

Promises be  
very many.

Occasions  
of doubting

Over-looking the whole course of life, I obserue these fixe speciall occasions of doubting, wherein we have most need to be relieved by Faith.

Order.  
Sixe chiefe  
heads.

1. First, and aboue all, we are most subject to doubt, whether

1. Iustifica-  
tion.

whether wee be in the state of grace, and so of the number of those that shall be saved by Christ.

2 Mortification.

2. Secondly, how we shall be able to overcome our strong corruptions and temptations.

3 Holy life.

3. Thirdly, how to get grace to pray, heare the word, and to performe all duties to God and man in Faith, so as God will accept them.

4 Afflictions.

4. Fourthly, how to endure and profit by all afflictions, and persecutions.

5 Earthly blessings.

5. Fifthly, how to be provided for, of all things needfull for this naturall life.

6 Perseverance.

6. Sixtly, how we shall hold out to the end.

Life spirituall & earthly.

All which may be drawne to two heads: First, for our Spirituall life: Secondly, for this bodily life. In both which were wee so strengthened in Faith, as to rest vpon God for all sufficient reliefe. I well see

not

not what might be much wanting to make vs rejoyce alwaies in the LORD; and sure I am no other state in this life, were herewith to bee compared.

Let vs therefore come to particulars, and see how in all of these we may gather out of Gods word strength of Faith, and so comfort to our soules, for the better finishing of our welfare in this life, and more full assurance of our finall victory and glory hereafter, in and through our Lord Iesus Christ.

And now to begin with that, which as it is first in order, so is it in degree above all to be most sought for (seeing vpon it all the rest doe depend,) and yet wee are usually in nothing more wanting, namely, to bee sure of our saluation by CHRIST; vnder which I doe containe especially our iustification,

First point wherein we liue by faith is for assurance of our saluation.

Tit. 3. 5.

tion, by which wee bee made  
 G O D 's children. All which,  
 as wee have already heard is  
 to be had alone in C H R I S T,  
 and to bee made ours, onely  
 by FAITH, *not by any works  
 of righteousness which we have  
 done.* Whereof although there  
 hath been in the former part of  
 this Treatise, so much said as  
 might suffice for this point, to  
 shew how this faith is attained;  
 yet seeing the L O R D hath left  
 vs so many promises in the ho-  
 ly Scriptures, ( specially in the  
 new Testament, wherein Christ  
 who was before shadowed in  
 types, is more clearly revealed,  
 for which cause I doe chiefly  
 cite these. ) And seeing this is  
 my maine scope to teach the  
 weake beleever, how he may  
 by these promises daily nour-  
 ish his FAITH, ( specially  
 in time of temptation ) I hope it  
 will be found no lost labour to  
 gather some store of these pro-  
 mises



mises, and to shew the right vse of them.

To come then to the practice of this first point, how wee may daily come to more certaintie, that wee be reconciled to God, and so his adopted Children and heires of salvation: wee are to remember, that there is a two-fold certaintie, or assurance of Gods favour, one certaintie which comes by Faith alone, the one-ly stay whereof is Gods word: The other is the certaintie of Sense, when as wee have some Spirituall feeling of Gods favour, manifested to vs by his manifold graces bestowed on vs, which bee so many tokens and testimonies of his Fatherly love. A cleare resemblance whereof, may bee that which *Isaiah* sayd to *David*; *To day thy servant knoweth that I have found grace in thy sight, my Lord. O King, in that the King hath fulfilled*

Double certaintie.

1. Of Faith.

2 Sense.

2 Sam. 14.

27

1 Ioh. 2. 3.

Howeuer,  
may know  
we beleue.

Master  
what.

led the request of his seruant. Wherein we see Iohab was more assured of the Kings fauour, by granting his request. Both these assurances be expressly exemplified in that one sentence of the Apostle Iohn, *And hereby we do know that we know him, if we keepe his Commandements.* Meaning that the conscientious endeavour to keepe Gods Commandements, makes vs to know certainly, that wee truly beleue, and haue true certaintie of Faith for our salvation by CHRIST. For our strengthening in both of the assurances the Lord maketh diuers promises.

In all which we shall find usually these two things.

First, what bee the excellent benefits, and vnsearchable riches which bee brought to vs in CHRIST: which be set forth vnto vs sometimes generally, all in a lumpe, that bee  
will

will saue vs ; and sometimes more particulary, that he will forgive and cleanse vs ; all to this end, to draw vp our earthly mindes and affections. so to hunger and thirst after them, as never to bee at rest till we doe in some measure enjoy them.

Second/y, the persons to whom these be in the Gospell proclaimed, that so every one may apply them to himselfe by Faith, and bee assured they bee his: Both which shall now better appeare in the particular promises.

And first, concerning Christ & the benefits brought by him we may well begin with that, which was the first promise made to man, and the foundation of all others ; where the LORD denouncing his vengeance against the Serpent (the Devils Instrument in seducing mankind) sayd, And

Persons to whom,

Christ promised,

Gen. 3. 15.

I

Foundation  
of all pro-  
mises.

*I will put enmities betweene thee and the woman, and betweene thy Seed and her Seed: It shall bruise thy head, and thou shalt bruise his heele. In which besides sundry other things there intended, this is chiefe for our purpose; that Christ the promised Seed of the Woman, should fully conquer Sathan, and his whole Kingdome, howsoever Satan would continually molest the Seed of the Woman, till he were quite vanquished.*

*The selfe-same matter is more plainly taught, Hebr. 2. 14. that CHRIST tooke our nature, That through death he might destroy him that had the power of death, that is the Devil. And deliver them who for feare of death, were all their life subject to bondage. Which (if God had made no other promise) might be a sufficient word, to perswade every Scule that heareth it, not onely to desire, and*  
seeke

Vse.

seeke this deliverance by Christ  
but beleue that he shall en-  
joy it seeing G O D hath so  
faithfully said it. For the fur-  
ther confirmation of the Faith  
of G O D S people in this point,  
in all ages the L O R D renewed  
this promise of sending Christ  
the promised Seed. As imme-  
diately after the Flood, Noah  
by prophesie blessing his two  
sonnes, said God shall enlarge  
*Iaphet, and hee shall dwell in the  
Tents of Shem.* Which inten-  
deth that wee Gentiles, should  
bee called to bee one body  
with the *Iewes* in C H R I S T.  
The same was afterwards oft  
renewed to *Abraham*, *in thy  
Seed shall all the nations of the  
earth bee blessed,* Acts 3. 25.  
The like to *Isaack*, and to *Iacob*,  
also; In all which C H R I S T  
was promised, the true seed, in  
whom alone all Families be  
blessed. And so forward in all  
succeeding ages, *Moses* and  
all

Gen. 9. 27.

Gal. 3. 16.

Gen. 21. 28

26. 4. 28. 14

all the Prophets in their times,  
foretold of Christ, as we read  
*Acts 3. 24. and 10. 43.* So that  
it is needlesse to write all the  
Scripturs tending to this point.

Vlc.

All this serves thus to streng-  
then the FAITH of all that  
will giue credit to GOD, that  
seeing the Lord nourished the  
FAITH of his Church from  
*Adam* to CHRIST, with those  
promises of salvation by Christ  
the promised Seed; we there-  
fore may boldly rest hereupon,  
and much the rather seeing we  
vnder the Gospell, haue all  
things fulfilled, which they vnder  
the former Testament saw  
farre off, and were perswaded  
*of them, and embraced them.* To  
passe over then all the promises  
of the old Testament conce-  
ning Christ and his benefits, and  
to come to the New, which are  
all things which were foretold,  
are fully accomplished, and we

*Heb. 11. v3.*  
Multitude  
of promises  
concerning  
Christ.  
*2 Cor. 3. 17*

may with open face behold as in a glasse, the glory of the Lord. Here be so many promises wherein Christ and his benefits bee set forth vnto vs, that the bare rehearsing of them, without any further opening of them, would make a sufficient Booke, and longer I feare, then any of our idle professors would once read over. I intend therefore to range these into some order, & to make choise of some principall of every sort, and by them to shew how we may make vse of the rest, that are of the same kind.

Now all these promises concerning this first point, for the strengthening of our Faith in the assistance of our salvation by Christ, bee propounded either generally, or more specially, as was before said.

Generally, in respect of the matter promised, as that Christ shall saue vs, and the like; as also

A speech  
too true.

Generally,  
matter.  
Persons

of



1. What is  
promised  
2. To whom

Names gi-  
ven to our  
Redeemer.

Iesus.

Luke 1. 16.  
31.

Mat. 1. 21.

of the persons, to whom these  
promised bee proclaimed: that  
is generally to al mankind. Both  
which be for the most part joy-  
ned together, what is promised,  
and to whom; therefore we  
will handle them together for  
brevitie sake, least otherwise  
we should be faine to alledge  
the same Scriptures againe, to  
sundry purposes, which would  
be tedious, which I desire to  
avoid.

To begin then with the  
names, which throughour the  
New Testament bee given to  
our Redeemer Iesus Christ:  
they are both of great force to  
confirm our Faith, when the  
Angell Gabriel was sent from  
God to the Virgin Mary, with  
that heavenly salutation, he said  
her; *That shee should conceive in  
her wombe, and bring forth a sonne  
& she shall call his name IESUS*  
wherof the Evangelist *Matth*  
giues this reason; for *His shall*

save all people from all unrighteousness  
& so like effect shall all people shall  
see the salvation of GOD. Which  
CHRIST came to teach us, He  
said, This day is salvation come to  
this house, for as much as he sayes  
it the source of all things, for the  
source of all that is to be, & for  
and so forth, that which is lost,  
CHRIST himselfe said, God send  
me by Spirit into the world to con-  
demne the world; the which the  
world brought him, he said, he sa-  
ved. And againe I come not to  
judge the world, but to save the  
world. And to heape vp no more  
of this sort to this end is Christ  
some called our Saviour.  
Which which we ought to re-  
frain thus; Seing the eternall Son  
of God did take Mans nature;  
and so was Immanuel God with  
us, as the Evangelist Mathew  
sheweth out of the Prophet, and  
that to this end, to save us be-  
ing lost, and not to condemne  
the world; but to save the world:

Luke 2. 9.  
19. 9. 19.

John 3. 17.

12. 47.

Vic.

Mat. 1. 13.  
13. 13. 13.  
13. 13. 13.  
13. 13. 13.

I There-

In Christ  
alone salva-  
tion.

Acts 4. 12.

Christ.

Christ filled  
with the  
holy Ghost  
above mea-  
sure.

Therefore vntlesse we wil thinke  
all this is but a Fable, we are vn-  
doubtedly to beleue, that there  
is in this Iesus, and in him alone  
salvatiō for vs sinners. For there  
is no other name vnder heauen gi-  
uen among men, wherby wee may  
be saved. And further, if we wil  
not despise this wonderful mer-  
cy of God, in sending his Sonne  
and of Christ himselfe, in com-  
ming into the world, not to con-  
demne vs, but to saue vs being  
lost: then must we with a true  
Faith, accept this mercy.

The same may be said of the  
name *Christ*, (vnto both which  
all his other names may be re-  
ferred) which signifieth *anointed*,  
wherto answered the word  
*Messiah* in Hebrew. By both  
which (being referred to Christ  
is meant, that the Sonne of  
God taking our nature, was in  
the same filled with the Holy  
Ghost (as is oft said of him) and  
that farre above all other Holy  
men

men, as was prophesied of him,  
*Psalm 45. 7* Thou lovest righte-  
 ousnesse, and hatest wickednesse;  
 therefore God thy God hath an-  
 ointed thee with the oyle of glad-  
 nesse above thy fellows. Of which  
 the Evangelist *Iohn* more plain-  
 ly saith, For God giveth not the  
 Spirit by measure unto him; which  
 was manifestly shewed at *Christ's*  
 baptizing, where the holy Ghost  
 descending in a bodily shape like a  
 Dove upon him, and a voyce came  
 from Heaven, which said, Thou  
 art my beloved Sonne in whom I  
 am well pleased. All which was  
 to this end, that as vnder the  
 Law, the Prophets, Priests, and  
 Kings, were consecrated to their  
 offices by the anointing with the  
 holy oyle: so *Christ* was conse-  
 crated to the offices of his Me-  
 diation, 1. to be our Prophet to  
 reveale the whole will of God  
 for our salvation; 2. to bee our  
 high-Priest, both to offer vp  
 himselfe to God his Father, a

*Ioh. 3. 34.*

*Luk. 3. 22.*

*Christ's 3.  
 offices.*

Chap. 1, 2,  
3, 4, 5, 6, 7,  
8, 9, 10, &c.

Vle.

full and sufficient Sacrifice for the redemption of vs sinners, & to make intercession for vs. 3. to be our King to rule and gouerne his people, and to subdue all his enemies, All which bee notably set out in that worthy Epistle to the Hebrewes, which being too long to recite, I desire the Christian Reader to read with observation that Epistle to this end.

From whence another effect of all this to beleeue, may be thus taken: Seeing God the Father hath thus annoynted his Sonne in our nature, and therefore called him Christ, and filled him with the holy Ghost without measure, that he might performe all things needfull for our salvation, al which he hath fully accomplished: wee may therefore boldly come to him, & so stedfastly rest vpon him for our salvation.

And on the other side, they who

who hearing these, bee not drawne hereby to beleeve in Christ for their salvation, doe either deny the truth of these, (which is to make God a lyer) or despise their owne salvation so prepared and offered to them; which shall bring vpon them most just condemnation. And these briefly for those two names IESVS CHRIST, properly belonging to our Saviour, which doe summarily containe all, and so to a wise regarder hereof might suffice to perswade him to rest vpon Christ for salvation.

But seeing the Lord (who knowes how hardly wee bee brought to this assurance by faith of our salvation by Christ) hath in that smal volume of the new Testament, spoken so much of Christ and the benefits which hee hath brought vnto vs, to this end that we might bee more stirred vp to seeke to

Benefits by Christ.



Generall  
benefits by  
Christ.

Same vs.  
Luke 2. 328

Light to  
Gentiles.  
Isay 9. 2. 42.  
6. 49. 6. 60.

3.  
Mat. 4. 11.

Mat. 4. 15.  
16

him, and to embrace him for our Saviour: I hope it shall bee worth our labour further to consider what the Lord sayth. And before I come to particulars, let vs heare, and wonder at these heaps of heavenly treasures which bee brought to sinners in Christ.

Wherein this is the first, That Christ is sent to save sinners, wherof enough was spoken before in the name Iesus, therefore now no more thereof.

The next is, that CHRIST is said to be a light to the Gentiles, which was long before prophesied oftentimes by the Prophet Esay, saying, The people that walke in darkenesse, haue seene a great light, they that dwell in the land of the shadow of death, vpon them is the light shined: which the Evangelist Matthew applyeth to CHRIST, bringing the light of the Gospel to a blind & igno-



ignorant people: And the Apostle Paul alleadgeth for his warrant in preaching the Gospel to the Gentiles.

Rom. 15. 9.  
10. 11.

To like effect, Christ is often said to bee the light of the world, as hee professeth of himselfe, *I am the light of the world.* And of this I vnderstand that which is spoken by the Evangelist, *Iohn 1. 9. That Christ was the true light, which lighteth every man that cometh into the world,* (that is) who casteth out the light of the Gospel to all nations as the Sunne in the firmament shines to all the world, though many blind never see the light thereof.

Act. 13. 48.  
Iohn 8. 12.  
95

Vnder this comparison of light, all the benefits which Christ brings vs to bee contained, light of knowledg, light of grace, & holy life and light of eternal life and glory. All which be contained either generally or specially in the former alleadged.

Christ brings light of grace and glory with him.

Christ our  
life. 11.01

We.

34 11.24.  
11.28. and 1  
1.0

Iohn 9. 41.  
Ioh. 12. 36.

And  
adgil 2. 2. 2.  
Iohn 3. 19.  
draw 1. 1. 1.  
and

Scriptures, & in sundry others.  
To this head also belongs such  
Scriptures as shew Christ to be  
our life, Ioh. 6. 33, 51. 10. 10. 14.  
6. 2. Iohn. 1. 10. 1. 10. 1. 10. 1.  
Of all which, this is the view  
we are to make, that seeing  
God hath set up his Son  
Jesus Christ in the Ministry of  
the Gospel, in all Nations,  
where ever it comes, to light-  
ten, and to give life to every  
man that heareth it, if he re-  
fuse it, not, and shut not his  
eyes against it, as the Pharisees  
did: Therefore every one who  
heareth this, not onely may, but  
is bound to embrace this light  
by a true Faith, (that so they  
may be the children of the light)  
& that vpon paine of condem-  
nation, even as our Saviour  
himself denounceth against all  
that refuse, saying; I have the  
condemnation, that light is come  
into the world, & men love dark-  
nesse rather then light.

Another worthy ground for our Faith is this, that God the Father, when at the Baptizing of Christ, he sent downe his holy Spirit in the likenesse of a Dove, lighteing upon him, sent a voyce from Heaven, saying; *This is my beloved Sonne in whom I am well pleased;* wherein is meant, not onely that God did loue and like well his Sonne, (with whom for himselfe hee could never be displeased, there being no cause why) but this rather, that whereas God was extremely offended with all mankind; now hee was fully appeased by Christ, and for his sake ready to receiue into fauour, all that by faith should receiue him, and so to accept him for vs; and vs in him: which is the same with that where it is said, *God hath made vs accepted in his beloved.* And againe, *That Christ hath giuen himselfe for vs an offering and a sacrifice*

God is well pleased in Christ.

Note,

Eph. 1.6.

5. 2.

Christ's sacrifice acceptable to God.

to God for a sweet smelling savour: meaning, that whereas whole mankind since the fall, is become odious to God for sinne, so that neither their persons, nor their workes could bee acceptable to God; Now by this all-sufficient sacrifice of Christ, all that lay hold on Christ by Faith, and so apply his sacrifice to themselves, they shall be accepted of God, and their obedience pleasing to God, in his perfect obedience.

Vse.

Which alone is a sufficient meanes by the operation of the Holy Ghost, to draw any that heare and conceive this, to cast themselves wholly vpon Christ, and to seeke for Gods favour, and all the fruits thereof onely in this sacrifice of Christ.

Besides these, there bee many other Scriptures, which in generall set out Christ, and his benefits to vs: but if they bee well marked, it will appeare, they

they be contained vnder these.

As for example; where Christ compares himselfe to a Vine, to teach, that as the branch hath his whole life from the Stocke, so wee haue all our life from him: So doth hee call himselfe *the bread of life*, and is said to be the head of the body; *That he is full of grace and truth*; Againe; *Hee that spared not his owne Sonne, but delivered him, up for vs all, how shall hee not wish him also, freely giue vs all things?* Againe; *I will giue you the sure mercies of DAVID*: That is, all those good things which were promised in Christ who was the Seede of David.

In all these and many moe, we see the intent of the Holy Ghost was to giue vs in one view a sight of all that good, which Christ hath brought vs, that hereby every one, who heares hereof, may both wonder at Gods

Ioh. 15. 1.

Christ compared to a Vine.

Ioh. 6. 35.

Ioh. 1. 14.

Rom. 8. 32.

Esay 55. 3.

Acts 13. 34.

Vse.

<p>1. 1. 1. do I          2. 1. 1. do I          3. 1. 1. do I          4. 1. 1. do I          5. 1. 1. do I          6. 1. 1. do I          7. 1. 1. do I          8. 1. 1. do I          9. 1. 1. do I          10. 1. 1. do I          11. 1. 1. do I          12. 1. 1. do I          13. 1. 1. do I          14. 1. 1. do I          15. 1. 1. do I          16. 1. 1. do I          17. 1. 1. do I          18. 1. 1. do I          19. 1. 1. do I          20. 1. 1. do I          21. 1. 1. do I          22. 1. 1. do I          23. 1. 1. do I          24. 1. 1. do I          25. 1. 1. do I          26. 1. 1. do I          27. 1. 1. do I          28. 1. 1. do I          29. 1. 1. do I          30. 1. 1. do I          31. 1. 1. do I          32. 1. 1. do I          33. 1. 1. do I          34. 1. 1. do I          35. 1. 1. do I          36. 1. 1. do I          37. 1. 1. do I          38. 1. 1. do I          39. 1. 1. do I          40. 1. 1. do I          41. 1. 1. do I          42. 1. 1. do I          43. 1. 1. do I          44. 1. 1. do I          45. 1. 1. do I          46. 1. 1. do I          47. 1. 1. do I          48. 1. 1. do I          49. 1. 1. do I          50. 1. 1. do I          51. 1. 1. do I          52. 1. 1. do I          53. 1. 1. do I          54. 1. 1. do I          55. 1. 1. do I          56. 1. 1. do I          57. 1. 1. do I          58. 1. 1. do I          59. 1. 1. do I          60. 1. 1. do I          61. 1. 1. do I          62. 1. 1. do I          63. 1. 1. do I          64. 1. 1. do I          65. 1. 1. do I          66. 1. 1. do I          67. 1. 1. do I          68. 1. 1. do I          69. 1. 1. do I          70. 1. 1. do I          71. 1. 1. do I          72. 1. 1. do I          73. 1. 1. do I          74. 1. 1. do I          75. 1. 1. do I          76. 1. 1. do I          77. 1. 1. do I          78. 1. 1. do I          79. 1. 1. do I          80. 1. 1. do I          81. 1. 1. do I          82. 1. 1. do I          83. 1. 1. do I          84. 1. 1. do I          85. 1. 1. do I          86. 1. 1. do I          87. 1. 1. do I          88. 1. 1. do I          89. 1. 1. do I          90. 1. 1. do I          91. 1. 1. do I          92. 1. 1. do I          93. 1. 1. do I          94. 1. 1. do I          95. 1. 1. do I          96. 1. 1. do I          97. 1. 1. do I          98. 1. 1. do I          99. 1. 1. do I          100. 1. 1. do I</p>	<p>Gods unspeakable mercy, in providing so many, and so great blessings in Christ for us: and hereby also be drawn to labour by all means to be made partakers of them.</p> <p>And this shall suffice to have set out some of the general promises, and the use of them, how we use to strengthen our Faith by them.</p> <p>Only this I will add concerning these, that if at any time in our doubts and fears for any particular distress, we cannot readily remember some particular promise, whereby we might be comforted, then we may safely runde to one of these generall promises, (which doe containe all particulars) and so apply it to our present need. As for example, If any poore soule should fall into great doubting of Gods favour, by reason of some great affliction, or heavy corruption upon him, or some corruption</p>
<p>When speciall want, make use of generall.</p>	
<p>Affliction.          Corruption</p>	



ruption which he could not  
 see; & in this perplexitie could  
 not thinke of any speciall pro-  
 mise; whereat he might gather  
 some comfort: then may hee  
 boldly lay hold vpon any one of  
 these generall promises, and rest  
 therevpon for comfort, in this  
 manner: O Lord, thou hast said  
 in thy holy word (which is the  
 word of truth) that the Son of  
 man is come to save that which is  
 lost; Lord, I am lost, and see no-  
 thing in my selfe to helpe mee:  
 therefore I do wholly rest vpon  
 Christ: and looke for helpe only  
 by him. The same may bee said  
 of all the generall promises, the  
 least of which containe matter  
 enough to support vs in all our  
 troubles, if we would or could fit-  
 ly apply them.

Wherein I doe againe fore-  
 warne every one who desires to  
 beleeue in God, and to to liue by  
 his grace, about all to deny him-  
 selfe, and not to looke for any  
 thing

Luke 19.10

1. 10. 10. 10.  
 1. 10. 10. 10.  
 1. 10. 10. 10.  
 1. 10. 10. 10.

Looke for  
 nothing in  
 thy selfe, to  
 cause thee to  
 beleeue.



thing in himself, why he should  
 beleue (which I haue observed  
 to bee a maine hinderance from  
 true beleeving: but to cast all  
 our thoughts vpon God: First  
 how mercifull hee is to provide  
 such helpe for poore sinners in  
 Christ, and freely to offer it vnto  
 them in his word. And secondly  
 how faithfull he is to performe  
 all that he hath said, that by this  
 meanes the poore sinner may  
 bee moved to beleue in God,  
 that he will surely succour, and  
 comfort him in due season, and  
 measure.

For the per-  
 sons to  
 whom  
 First, to all.

Thus would I now passe from  
 these generall promises, and  
 come to the speciall, but that I  
 feare I haue not sufficiently  
 cleared one point concerning  
 these generals, namely, for per-  
 sons to whom God preacheth  
 and proclaimeth these mercies,  
 that they may beleue (I speake  
 not here, who shall enjoy these,  
 who be only beleevers and their

Seed,

seed, but to whom these be offered. From whence bee raised the greatest doubts in many for their salvation, that they know not themselves to bee of that number, to whom God doth truly offer these mercies: and no marvell. For as it is not possible for a Rebel against his Sovereigne, to beleue he shall bee pardoned, vnlesse he be sure that he is contained vnder the Princes Pardon: So no sinner can beleue to haue pardon, till he know that hee is in the number, of those, to whom the pardon is proclaimed by God in the Gospel; For the knowledge whereof either there must bee some speciall marke of difference whereby it may bee knowne, to whome the Pardon is proclaimed, and to whom not, or els it must be generall to all.

But there is no such speciall certaine difference betweene sinners before faith, whereby

one

Whence  
greatest  
doubts arise  
touching  
salvation.

Simile.

No speciall  
difference  
before faith.

Note.

one may know the pardon is granted to him, and such as he is and not to any other: for then might some know themselves to be vnder Gods speciall favour, that is, elected before he believeth, which is impossible by any ordinary meanes: therefore of necessity the onely way whereby any may know himself to be contained vnder the pardon, is this, that he heares that God in his Gospel doth proclaime forgiveness of sinne in Christ, without exception, to all sinners: that whosoever heareth and believeth, shall be saved: the rest shall be condemned for not believing, & not accepting this mercy offered to them.

Having in the former part of this Treatise sufficiētly proved by many Scriptures, this point, that Christ and his benefits are freely offered without exception to all mankind, as that one place, *Mathe 16. 15.* expressly sheweth:

eth: I nndely now advise every  
 one who is kept from belceving  
 by this, that hee knowes not  
 whether he be contained vnder  
 the pardon or no, not to looke to  
 Gods secret will, but to attend  
 to Gods revealed will in his  
 Word; wherein it is expressly  
 said, *That God would haue no man  
 to perish, but would haue all men  
 come to repentance*; and so oft.  
*That he desires not the death of a  
 sinner*, that hereby hee may be  
 moved to seeke and hope for  
 that mercy, w<sup>ch</sup> God is so wil-  
 ling to bestow vpon him, if the  
 fault be doe in his owne selfe; as  
 it was in the vnbelceving Iewes  
 in Ierusalem, of whom our Sa-  
 viour complained, saying, *How  
 often would I haue gathered thy  
 Children, as the Henne gathereth  
 her Chicks vnder her wings, &  
 ye would not.* But his B. Biv  
 A further manifestation of this  
 willingnesse in God to saue sin-  
 ners, may be seene in his gra-  
 cious

Looke not  
 to Gods se-  
 cret, but to  
 his revealed  
 will.

2 Pet. 3. 9.  
 Ezek. 18.  
 23. 32.

.8. 5. 10. I  
 God is wil-  
 ling to shew  
 mercy.

1. 1. 1. 1. 1. 1.

Mar. 23. 37.

Gods wil-  
 lingnesse to  
 saue sinners.

Mat. 22. 9.

10.

2 Cor. 5. 10

2

3

Ioh. 7. 38.

p. 18.

How to  
raise Faith.

Note.

cious invitation of the vnwor-  
thiest to come to the wedding  
of his Sonne; yea, more by his  
beseeching sinners to be recon-  
ciled to him: and by the many  
and weighty arguments heow-  
seth to perswade men to be-  
leeue, by the great rewards,  
earthly, and spirituall, tempo-  
rall, and eternall, which all be-  
leevers shall enjoy; and by the  
fearefull woes which shall fall  
on all vnbeleevers, both in this  
life, and that to come, as pleni-  
fully is to bee seene throughout  
the Scriptures.

Out of all this, me thinkes, a  
poore distressed sinner might  
thus stirre vp himselfe to be-  
leeue. If this bee certaine, that  
God would not haue me perish  
but is very willing to saue mee,  
and therefore hath not only pro-  
vided all sufficient meanes to  
bring mee thereto, and made  
such a generall pardon, as may  
assure me I am contained vnder  
it:

it: yea, seeing I now know, that I am invited and called to come to Christ, and intreated to bee friends with God, then may I be bold to come and assure my selfe, I shall bee welcome. Yea, further, if I will not forgoe all these rich rewards tendered unto me, and pull vpon my selfe most justly all those woes which God hath threatned against all despisers of his mercie, then must I gladly accept Gods mercy offered to me; and if I find my vnbeleeving heart to draw backe, then must I ply the Lord with fervent and constant prayers, that he would draw me by his Spirit to come to Christ, & so to rest vpon him for my salvation. And thus much for the generall promises, both in regard of the matters promised, & of the persons to whom they be proclaimed, that every one who heares them, may claim his part in them.

Now

Mat. 11. 29.  
2 Cor. 5. 30

Pray to God  
of vnwilling  
to make vs  
willing.

Speciall be-  
nefits.

Now to come to those speciall benefits which wee receive in Christ, which belong to this first point, how our Faith is to be strengthened in the assurance of our salvation by Christ: I intend to referre all that I have to say herein, to these two: First, our *Justification*: and secondly, the fruits immediat'y growing from thence, which I gather out of the Apostle, *Rom. 5, 1.* to bee these three, 1. *Reconciliation*, 2. *Adoption*, 3. *Hope of Glory*.

Justificatio.

If not justi-  
fied, then  
condemned

Concerning *Justification*, it is evident by the Scripture, that all our salvation depends vpon it, that whosoever shall bee saved, must be justified: & therefore of necessitie, he that is not justified, must needs be condemned; It behooveth then every one who lookes for salvation, well to conceive what it is to be justified in Gods sight, & then to make sure worke, that hee may attaine it: yea, and know it after

1

2

that



that he is justified: without which  
there is no comfort or hope of  
happines. To be justified before  
God, is to be made righteous:  
that is, not only without all sin,  
but having all that righteousness  
which God in his holy Law re-  
quireth, as *Rom. 2. 13*. So was  
*Adam* and *Eve* by creation:  
God made man righteous. So was  
*Christ*; Such an High Priest it  
became us to have, who is holy,  
harmles, undefiled, separate from  
sinners, and made higher then the  
Heavens.

What to be  
justified.

*Eccle. 7. 31.*

*Heb. 7. 26.*

unspotted  
and clear

Besides these, not one of the  
whole stocke of mankind, was  
thus righteous, but every soule,  
young, and old, was and ever  
shall be in this world, void of  
this righteousness, & full of all  
vnrightheousnesse: as *Rom. 3. 20*.  
Therefore by the workes of the Law  
shall no flesh be justified in his sight.  
It followeth then, that all that  
shall be saved, must bee justi-  
fied another way, & that is this,

All void of  
righteousnes  
in them-  
selues.

by

How justifi-  
ed: *o. 111.*

Apply this  
righteous-  
nes of Christ

by having that perfect righteousnesse which was in Christ alone, to bee accounted theirs as if it had beene in themselves.

Not intending to enter into any further discourse herof, which may bee seene in sundry Treatises, written of this argument: all our care must be to get this grace in Christ, where by wee shall assuredly bee saved. The Scripture is cleare, that this is obtained by Faith, and no way else, as besides sundry other Scriptures, the apostle both soundly and plentifully proveth, *Rom. 3. and Gal. 3.* read the places, in which we shall see not onely the truth of the doctrine, but many motives to beleene, and embrace this grace wrought by Christ for us, and by him freely offered vnto vs, that wee might receive it to our comfort.

To

To this purpose is that which is said, Rom. 3. vers. 21, 22. But now is the righteousness of God, made manifest without the Law, having witness of the Law and the Prophets, to wit, the righteousness of God, by the Faith of Iesus Christ vnto all, and vpon all that beleue. And so forward to the end of the Chapter, wherein for our purpose, this is chiefly to be considered, that as none are partakers of this benefit of Iustification in Christ, but beleevers: so seeing none can beleue to enjoy this, but such as know that God freely and faithfully offers it to them: therefore it is here, & else where oft revealed, that as all haue sinned and are de- prived of the glory of God, so are they justified freely by his grace, through the redemption that is in Christ Iesus, Which (as I said) cannot be understood, That all doe receiue this mercy of iustification, purchased by Christ; but

None iustified but be-  
leevers.

Woodford  
-Ranet rident

but that as Christ hath wrought  
it, so God doth indifferently of-  
fer it in the Gospel to all: which  
is more manifested by the  
words following Ver. 25. When  
God hath set forth take a reconcili-  
ation through Faith in his blood  
to declare his righteousness in the  
forgiveness of sinnes that are pre-  
sent &c.

Vse.

-is that no V  
-of and had  
-at the

Nothing in  
vs by nature  
but sinful-  
nesse & cur-  
sednesse.

Christ only  
hath satisfi-  
ed.

The vse to be made of this  
and the like, for the strength-  
ning of our Faith, in the as-  
urance of our salvation by Christ  
is this, that every one who  
would belecue, doe set before  
him, on the one side his own  
sinfulness & cursednesse to be such  
that he is no way able to make  
any satisfaction whereby he might  
be delivered: on the other side  
that Christ hath made a full sa-  
tisfaction unto his Father for  
him a miserable sinner & hath  
offered it to him which if he be-  
leue it shall be accepted for him  
and he thereby saved: that he  
may

may draw him to renounce all hope in himselfe, & to rely vpon Christ for his iustification & Salvation.

This shall bee more manifest in the parts of iustification, which are *forginnesse of finnes*, and *imputation of righteousness*: And more speciall in the former *forginnesse of finnes*, which so vnseparably bringing in the latter imputation of righteousness, the Scripture doth most labour to assure vs of. And for this cause all blessednesse is worthily placed herein, both by the Prophet *Dauid*, and the Apostle *Paul* saying, *Blessed are they whose iniquities are forgiven, and whose finnes are couered. Blessed is the man to whom the Lord imputeth not sin.* That it may driue euery man out of himselfe for hapinesse, seeing *God iustificeth the vngodly*, ver. 5. And to draw all that shall bee faued to looke for saluation, o-ly in Gods free mercy, forgiuing

Parts of  
iustification  
Forginnesse  
of finnes.

Psal 32.1.2.  
Rom 4.8.9.

their iniquitie; & couering their sinne, and not imputing to them their sinne. Vnder which speeches is contained the way and meanes, how the righteous God ( who will not let one sinne and breach of his Law to escape unpunished, without deserved condemnation ) doth yet set free poore sinners, from their sinne and punishment: which is onely by the satisfaction, which Christ hath made for them in bearing their punishment; where with God being satisfied, doth fully & freely forgieue all those who by Faith accept this mercy offered vnto them.

To this end throughout the Scripture, is this great benefit of forgiveness of sin by Christ so plentifully proclaimed vnto vs miserable sinners; I will cite a few for many. When Iohn the Baptist was sent to prepare way for CHRIST, first seeing CHRIST comming vnto him.

be

hee cried out, Behold the Lamb  
of G O D, which taketh away  
the finnes of the world. Our Sa-  
uour himselfe after his Resurre-  
ction, appearing to two of his  
Disciples going to Emmaus, ha-  
ving opened their vnderstanding,  
that they might vnderstand the  
Scriptures, said vnto them, Thus  
is it written, and thus it behooued  
CHRIST to suffer, and to rise  
again from the dead the third  
day: And that Repentance and  
Remission of finnes, should be  
preached in his Name among all  
Nations beginning at Ierusalem.  
Likewise the Apostle Paul prea-  
ching at Antioch to the Iewes,  
in their Synagogues, said vnto  
them: Brethren, haue ye not  
seen Iohn baptizing with water,  
that through this man (meaning  
CHRIST) is preached vnto  
you forgiveness of finnes: And  
from all things from which you  
were justified by the  
Law of Moyses, by him enuoy

John 1.29.

Rom 4.25.

1 Tim 2.14.

Heb 1.1.

Luk 24.45.

46.

47.

Act 3.8.39.



ps. 110. 2.  
 Rom 4. 25.  
 Tit 2. 14.  
 Hab 1. 3.  
 1 Pet. 2. 24.  
 Rev 1. 5.

1 Ioh. 2. 1. 2

Vse.

The Citie  
 of refuge.

one that beleeues is iustified. And  
 so all the rest of the Scriptures  
 in which it is said, that Christ  
 was delivered to death for our sinne.  
 And gave himselfe to redeeme us  
 from all iniquitie. And hath by  
 himselfe purged our sinne. The  
 hee bare our sinne on the crosse.  
 That hee loved vs, and rescued  
 us from our sinnes. And to shew  
 up all with that worthy say-  
 ing of Saint Iohn, If any man  
 sinne, wee haue an Advocate  
 with the Father, CHRIST  
 righteous. And hee is the propi-  
 ation for our sinnes, and not for  
 onely; but for the sinnes of the whole  
 world.

In all of which, what can  
 any man thinke to bee Gods  
 meaning, but to provide a  
 meane to saue vs sinners? And  
 therefore whosoever feelles his  
 sinne, and feares Gods wrath,  
 may boldly come to CHRIST,  
 and stedfastly beleeue, that  
 GOD for CHRISTs sake  
 will

will forgive him, and remember  
his sinne no more. And so much  
the more, may and ought every  
one, to whom this good newes  
of pardon is brought by the  
preaching of the Gospel, lay  
clame to this pardon, and so shall  
hee please G O D, and save his  
owne soule; otherwise as his sin  
shall bee exceeding great, so  
shall his damnation bee more  
grievous.

I doe therefore againe exhort  
every poore soule who faile  
would helpe, not to make  
his sinne greater then G O D S  
mercy: but seeing G O D H A S  
hath borne the punishment of  
his sinne, and fully appeased  
G O D S wrath for him, and  
doth expresse call him, and  
proclaim this pardon vnto  
him; therefore that he commit  
himselfe to C H R I S T, and so  
give glory to G O D in believ-  
ing, that through C H R I S T  
his debt is discharged, and hee

make not  
sin greater  
then Gods  
mercy.

For he was  
able to pay  
it.

The com-  
forts be-  
longing to  
a distressed  
sinner.

6

THE ORIGIN  
OF THE  
GODS  
MERCY

Part of Iusti-  
fication.  
Imputation  
of righte-  
ousnesse.

THE ORIGIN  
OF THE  
GODS  
MERCY

.31

freed from condemnation; so  
that neither G O D will, nor  
the Devil, nor his owne con-  
science, shall be able to lay any  
thing to his charge: then which  
what can be more comfort-  
able to a distressed sinner, I  
know not. And this might content vs, if we  
were not full of unbelief, but  
the Lord in both knowing  
and pitying our distressed  
hearts, hath said much more to  
perswade vs of our saluation  
in and by our Lord C H R I S T  
I E S U S. And whereas we have  
learned that to the iustifying of  
a sinner, there is required not  
onely that his sin and punish-  
ment be quite taken away, but  
that he have perfect righteou-  
nesse, without which there can  
be no life: for although these  
two be neuer parted (no more  
then soule and body in a living  
man) yet they be not both one,  
but necessarily distinguished,  
and

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and both required in him that is iustified in G o d s sight. The L o r d therefor hath graciously provided a meanes, where by we ( who since the fall of our first parents, have utterly lost our originall righteousnes, and bee no way able, to attaine such righteousnesse as God in iustice requires at our hands ) may recouer our losse, and bee made perfectly righteous, such as G o d will allow, and for which hee will in his iustice grant eternall life. As Paul in his glorious triumph before his departure, did boldly professe. For, I am now ready to bee offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the F A I T H, Henceforth is laid up for me the crowne of righteousness, which the Lord the righteous Iudge shall give mee at that day, and not to mee onely, but to all that love his appearing. Which

2 Tim. 4.

6.

7.

8.

one Scripture might suffice to  
 perswade vs, to looke for this  
 righteousnesse and eternall life,  
 which by due debt (through  
 GODS mercy, and the merit  
 of CHRIST) is made ours.  
 But because this is not so easily  
 scene much lesse beleueed, that  
 such as wee shall euer attaine  
 to this high dignity, the Lord  
 hath reuealed his good will-  
 wards vs sinners in this behalfe  
 that hee hath prepared such a  
 perfect righteousnesse for vs,  
 and made a faithfull and free  
 grant thereof vnto vs that so  
 we may make it ourowne by  
 FAITH. This is most mani-  
 fest, in that heavenly compari-  
 son, betweene the first *Adam*,  
 and the second *Adam* CHRIST  
 IESVS, set forth at large,  
 and in many degrees, *Rom. 5.*  
*12.* to the end. The summe of  
 all is this, that the benefite wee  
 haue in CHRIST, dothe  
 very way exceed all the hurt  
 wee

wee had in *Adam*, as the Apo-  
 stle himselfe saith, verse 20.  
*Where sinne abounded, grace did*  
*much more abound. Verse 21.*  
*That as sinne had reigned vnto*  
*death, so might grace also reigne*  
*by righteousness vnto eternall life*  
*through I E S V S C H R I S T our*  
*Lord. Where wee see that as*  
*sinne through G O D S iustice*  
*brought death: so by G O D S*  
*mercy, the righteousness of*  
*Christ, brought to vs eternall*  
*life. As is expressly said, vers.*  
*19. For as by one mans disobe-*  
*dience many were made sinners:*  
*so by the obedience of one shall*  
*many be made righteous. Where-*  
*in it is cleare, that as Christ*  
*by his obedience was perfect-*  
*ly righteous, so by it many (*  
*that is, all ) that by faith re-*  
*ceiue Christ are made righte-*  
*ous in Gods sight. To the same*  
*purpose it is saide that we are*  
*made the righteousness of God*  
*in him. And that of the Prophet*

2 Cor. 5. 21

Esa. 53. 11.

Ier 23. 68

33. 16.

Rom 10. 4.

4. 11.

Esay. By his knowledge shall  
my righteous servant iustifie ma-  
ny for hee shall beare their in-  
iquities. And for this cause is  
Christ called, *The LORD our  
righteousnesse*: and he is the end  
of the Law, for righteousness  
every one that believeth. And  
for this cause are the Sacraments  
said to be scales of the righteou-  
nesse of Faith and to the same in-  
tent much: wherein wee see  
how plainly and plentifully the  
Lord sets out this perfect righte-  
ousnesse, and life thereby in  
Christ, to be made ours. Which  
if any shall but neglect, and passe  
by, and not accept, how shall he  
escape most iust condemnation  
as we read *Heb. 2. 3.* speak-  
ing of the same matter.

¶

How then can this but per-  
swade every one, who desires  
salvation with both hands (as  
wee say) to receive this great  
gift of Christs righteousness  
to be his, wherevpon dependeth  
his



so certainly his eternall happiness. And how iustly shalt thou perish, who hearing of this goodnesse of God prepared in Christ and offered in the Gospel to thee, and yet wilt not receive it? But either securely neglect it, or at least by thy vnbeliefe, deprive thy selfe of so incomparable a benefit. I can say no more to perswade thee; But I beseech the Lord to perswade thee: and doe thou giue the Lord no rest, till by his Spirit he draw thee to embrace this benefit, to thy everlasting comfort.

An effect-  
all motive  
to receive  
Christ.

Now to come to the fruits of Iustification, which bee so many effects of Gods grace accompanying & following our Iustification, 1. *Reconciliation*, 2. *Adoption*, and 3. *Hope of Glorie* I am not ignorant that these be set in another order diuersly, by diuers Diuines, which is not much materiall, for all consent, that they

Fruits of  
Iustification.

they be special benefits, which Christ hath purchased for vs by his death and obedience, & serue much for the assurance of our saluation. Whereas on the contrary, the ignorance or doubting of them, must needs breed much discomfort, especially in time of temptation, and at the houre of death. Yet seeing these doe depend vpon the former of our iustification, that hee who is iustified, cannot want these; and without a man bee iustified, hee can neuer enjoy any of them, either to bee at peace with God, much lesse to come into so high fauour, as to bee adopted and made Gods Childe, and heire of all his blessings, and last of all, attaine such hope of euerslasting glory with God in his kingdome, as might make him here in this vale of misery, not onely to cheare vp his heart in the expectation thereof, but outwardly to reioyce, &

hould

holily to boast thereof seeing, I say, the iustified man, and none else hath these most certainly, the best way to get assurance of these, is to make sure our Iustification, in such sort as hath bene already shewed.

But seeing the Scriptures doe oft make mention of these, that G O D hath prepared and offered these to vs in C H R I S T: it shall bee to our comfort to take knowledge of them, and to labour for the right vse of them.

Remembring that I haue in the former part of this Treatise, spoken of these effects of our F A I T H, out of *Rom. 5. 1.* &c. to set out the great and precious fruits which are gotten by faith thereby to prouoke all, more to labour for Faith: I may now bee the more brieft, especially seeing the Scripture including them in the former, is not so plentifull as in the former:

For

Reconci-  
liation.

By Christ,  
of enemies  
made friends

For the first of these, *Reconciliation*, I vnderstand, that whereas before wee were in Christ we were enemies to God by reason of sinne. Now by Christ wee are reconciled and made friends, as *Rom. 5. 10.* For if when wee were enemies, we were reconciled by the death of his Sonne, much more being reconciled, we shall bee saved by his life. So likewise notably is this set forth. *2 Cor. 5. 18. 19. 20.* All things are of G O D, who hath reconciled the world unto himselfe by I E S V S C H R I S T, and hath given vs the ministry of *Reconciliation*. For G O D was in Christ, and reconciled the world unto himselfe, not imputing their sinnes unto them; and hath committed to vs the word of *Reconciliation*. Now then are we Ambassadors for Christ: as though God did beseech you through us, we pray you in Christs stead, that ye be reconciled to God.

In both which Scriptures these two things I observe for our purpose;

3 Observations.

First, That wee being ranke enemies to God, CHRIST by his full satisfaction (whereof his death was a principall part) hath reconciled God his Father unto mankind; yet not so, that any haue the benefit thereof, but they who gladly doe accept it.

The second is, that seeing none could so much as know this, much lesse haue warrant to beleeue, to haue any part in it: Therefore the Apostle as a faithful disposer of the secrets of God plainly affirms, and for more certaintie repeats, that this Reconciliation was wrought for the world, that is, all mankind, (though againe I say, none but Believers enjoy it.) And the more to draw vs to beleeue, that God hath granted out a Commission to the Ministers of the Gospel

Gospel, to preach and publish this good newes of Reconciliation wrought by CHRIST betweene God and man: & that they should by all meāes labour to perswade men; (yea which is wonderfull) he saith that God by his Ambassadors doth ~~strat~~ treat them to be reconciled to God, that is, to accept this unheard of mercy offred to them.

Gods great  
mercy.

These things when I consider, I cannot but admire Gods unspeakable mercy, in so seeking to saue vs his enemies, and our brutish ingratitude in so light esteeming therof: yea our senselesse neglect of our chiefest good and our deadly vnbeliefs, by which we deprive our selues of so vnualueable treasure, freely offred vnto vs. Ow what may be said more to moue our stonie hearts either to desire, or to accept so great grace, I well see not: but this I see & am sure of, that it shall bee more tolerable for

Note.

Turkes

Turkes and Pagans in the day of iudgement, then for thee who-soeuer thou art who liuing in the church, doest either despise or so distrust this bounty of the Lord, that thou doest not receiue it,

And such who preferre any worldly thing befor this vnmatchable mercy, & so if not grossely reiect it, yet securely neglect it, & as Swine trample such precious pearles vnder their feet: I say no more, but *be that is filthy, let him be filthy still*. But for such poore soules, as do highly prize this exceeding fauour to be reconciled vnto God, & onely be kept from it by distrustfull feares, that it is not for them (they being so vnworthy) I beseech them in the Lord deeply to weigh what hath beene said to draw them to beleue, and for example, to set before the Gods dealing with the Ephesians of whom the Apostle saith *That when*

Swine,

Ken 21. 12.

Weake be-  
leeuers.

Ephe 2. 3.



Col 2. 11.

All before  
faith dead  
in sinne.

Ephes 2. 3.

Vse.

When they were dead in trespasses  
and sinnes, (which is as bad as  
may bee, yet hee heaps more of  
their wofull cōdition, verses 2.

11. 12. yet these were quickned in  
Christ, so likewise the Colossi-  
ans, being before their conver-  
sion strangers and enemies because  
their minds were set on euill works  
were reconciled to God, &c. And  
to say the truth, so is it with all  
that be conuerted, as Paul testi-  
fieth of himselfe, & all other be-  
leeuers before their effectual  
calling, that they had their con-  
uersion in times past in the lusts of  
their flesh, in fulfilling the will of  
the flesh, and of the mind and were  
by nature the children of wrath as  
well as others. All which, if a  
poore sinner shall consider, that  
others in as bad a state as he, and  
many farre worse, were recei-  
ued to mercy & that God doth in  
mercy as freely offer it to him as  
them & is as faithfull as euer to  
performe what he saith : this

doubt.

doubtles will in time moue him  
to expect like mercy at Gods  
hands, if he shall with patience  
waite the Lords leasure, and ne-  
uer giue ouer earnest supplicati-  
on to God, to draw him, and  
daily meditation on Gods mer-  
cy. Thus will I leaue this point  
(hauing said more then I pur-  
posed) onely I desire to be con-  
fessed, that vnder this Recon-  
ciliation, I containe that Peace  
which Christ makes betweene  
God & vs, whereof *Rom. 5. 1.*  
*Eph. 2. 17.* and else-where oft;  
that it may be referred to this  
head. Now we come to the se-  
cond fruit of our Iustification,  
which is *Adoption*, whereby I  
vnderstand that high fauour of  
God, whereby he maketh those  
who be iustified by Christ, and  
reconciled, his owne Childrē  
and heires of all his blessings. If  
David thought it no smal prefer-  
ment to be son in Law to King  
Saul; what may be thought of  
this?

Waite the  
Lords lei-  
sure, pray  
hard, and  
meditate  
daily &c.

Peace.

Adoption.

1 Sam 18.  
23.

1 Ioh. 3. 1.

Certainty  
of adoption.

Rom. 9. 26.

this? and therefore the Apostle John calleth all to an admiration of that unspeakable love of God in calling us to be the *sonnes of God*.

Wherein wee have to consider, not onely the excellency of this estate: but the certaintie of it, without which we could have no comfort by it. This certainty appeares as in this, that God hath called all true Believers to be his *sonnes*: so further in the next verse where he saith, *dearly beloved, now are we the sonnes of GOD*, (as hee saith) it appeares not what we shall be. To this purpose well serueth the gracious promise which the Apostle citeth out of the Prophet Hosea, *And it shall be in the place where it is said unto them: ye are not my people, that there they shall be called the Children of the living GOD*: So likewise, when the Lord promiseth to such as shall separate themselves from the

the wicked : And I will bee a Father unto you, and yee shall bee my sonnes and daughters saith the LORD Almighty. Againe Hee that overcommeth shall inherit all things, And I will bee his GOD, and hee shall bee my sonne : these promises must bee the cause of our faith, and our FAITH the cause of our obedience, as hath beene said. And therefore it is said, Yee are all the sonnes of GOD by FAITH in Christ Iesus. And yet much more to our purpose, is that excellent Scripture Gal. 4. 4. 5. 6. 7. which cōtaines much for the strengthening of our faith, in this whole point of assurance of our salvation, Therefore I rehearse it all: But when the fulnesse of time was come, GOD sent forth his Sonne made of a woman, and made under the Law, that he might redeeme them which were under the Law; that wee might receiue the adoption of the sonnes, And because

Je

2 Cor. 6. 18

Rom 12. 7.

Promises,  
cause of  
faith: Faith  
the cause of  
obedience.

Gal 3. 26.

ye are sonnes, G O D hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba Father. Wherein ( to passe ouer all the rest ) this is euident, that a maine end why G O D sent his Sonne to redeeme vs miserable sinners ( who are by nature vnder the curse of the Law ) was this, that by this Redemption by Christ wee might bee made G O D Children, and as the Apostle saith, *If Children, then also heires, even the heires of G. O. D, and co-heires with CHRIST;* it followeth in the former Scripture, *Gal. 4. 7. Wherefore thou art no more a seruant, but sonne; now, if thou bee a sonne, thou art also an heire of G O D through Christ.*

Vse.

Tit. 3. 4.

If this bee so ( as the Diuine himselfe cannot deny ) whom sufficiently admire & magnifie the bountifullnes, and stone of God to man, by so great a price, to purchase so high a dignity; ( as the

Apo-

Apostle *Iohn* calls it ) that wee should bee the sonnes of God, and partakers with Christ of all his glory in his Fathers Kingdome?

Ioh 1.12.

But mee thinkes I heare some one say, It is true, this is a most blessed estate, if a man might be assured it were his owne: but seeing the Scripture oft witnesseth that they be but few who attaine this fauour, how may I who am so vnworthy, so full of sin and void of grace, ever hope to be a partaker hereof.

Object.

This being so great an objection, and so common whereby many be kept from beleeuing, it is meet to bee well answered, It hath two parts, first, that so few come to be Gods Children, to which I answer, first, the fault thereof is not in God who (as oft hath been said) hath so largely proclaimed life in the Gospel to euery sinner. Again, if there were an almes of great value

Ans. 1.  
Why so few  
Gods Children.

cast

cast among many, which a few  
only could enjoy, what scum-  
bling is there who could get in

Mat 25. 16.

A story of  
striving for  
six pence.

A memorable story of late  
yeares, I will relate to be a wit-  
nesse against all such *wicked ser-  
uants & slothfull* (as our Saviour  
calls them) who learning that  
few shall be saved, will let others  
strive for it, & be content to go  
without it themselves; which  
is indeed, and so the Lord will  
count it a flat despising of his  
mercy offered vnto them. A rich  
woman gaue at her death a bit  
of sixe pence to the poore that  
came to Leade Hall in *London*,  
for where there was such striving  
that many were trod to death;  
how shall these rise in judgment  
against our dainty, idle, ambi-  
tious, couetous and voluptuous  
worldlings, who euery one in  
their kinde, strive extreamely  
for their desires; but take no  
paines to be saved?

Answe.

But to leaue these, and to come



to the second part of the objecti-  
on, which concernes a better  
sort, and farre neerer salvation,  
who be kept backe by their vn-  
worthinesse; whom as I much  
pitty for their vncomfortablenes  
so can I no lesse blame for their  
ignorance, that after so long prea-  
ching of the Gospel, wherein all  
the mercies of God bee proclai-  
med vnto, yea bestowed vpon  
sinners, yea great and all vnwor-  
thy (as in the last point before  
this was shewed :) yet these  
poore soules doe sticke so fast in  
the mud of their naturall pride  
of Popery, as to seeke for some  
worthinesse in themselves, for  
which God should make them  
his sons. To concludethen this  
point, seeing God is a free gi-  
ver of this high favour of Adop-  
tion, and no seller of it, and see-  
ing hee so freely offers it to thee  
in Christ; beware, that neither  
by idlenesse, nor proud ig-  
norance, thou depriue thy selfe of

L

it,

Naturall  
pride.God a free  
giver.

Hope of  
glory.

it, but thankfully accept it; so shalt thou be saved.

The last speciall benefit which wee receiue from Christ, as a fruit of our justification, serving for strengthening of our Faith in the assurance of our Salvation is, the *Hope of glory*: whereby I vnderstand that God hath prepared for vs sinners, this singular comfort, that wee may enjoy in this life, such a hope and expectation of everlasting glory as may both inwardly cheere our hearts, and cause vs outwardly to confesse the same, to the glory of God, encouragement of other faithfull people of God, amazing of the wicked, and strengthening of our selues, to hold out to the end, against all discouragements whatsoever. That God hath provided such stay, to support vs in all the changes of this life, may sufficiently appeare by that which we reade in the Epistle to the Hebrews

a Scrip

a Scripture containing great force for the strengthening of our faith in the certainty of our salvation, as we shall see.

Wherein GOD willing more abundantly to shew unto the heires of promises, the immutability of his counsell, confirmed it by an oath. That by two immutable things, in which it was not possible that God should lye, we might haue a strong consolation, who haue fled for refuge, to lay hold vpon the hope set before vs; which hope wee haue as an anchor of the soule, both sure and steadfast, and which entreth into that which is within the vaile, whither the fore-runner is for vs entred euen Iesus, made an high Priest after the order of Melchisedech. Wherein bee these heavenly matters contained, which I will onely lay open, and so gather out that which makes most for our present intentiō, to make vs more sure of this grace: the hope of glory.

Heb.6.17.

18.

19.

20.

021 1. Gods decree and everlasting counsell concerning our salvation, is *unchangeable*.

2. It was Gods good pleasure to make this abundantly manifest.

3. The persons to whom God would thus manifest his counsell, were the *heires of promise*.

4. The meanes whereby God would thus manifest his counsell was this, that what hee promiserh, *he bound with an oath*.

5. These two evidences of Gods counsell, bee sure and *unchangeable*.

6. It is impossible that God should lye in these.

7. By these wee may have *strong consolation*.

8. They who shall have *strong consolation*, must make *hope their refuge*: that is, hold fast on it.

9. That hope is set before them to *hold fast* by.

10. The

10. This hope is to our soules  
in tentations, as an *Anchor* to a  
ship in stormes.

11. This Anchor which wee  
hold is *sure and stedfast*.

12. It is entred vpward into  
*heaven*, as our earthly anchors be  
cast downewards.

13. Christ our *fore-runner* is  
gone to heaven for vs.

14. Christ is *our everlasting  
high Priest*.

Behold what store of heaven-  
ly matters bee here contained :  
which when I did consider so  
closely folded vp, and so well  
furthering the point in hand, I  
was drawn thus to vnfold them  
Among all, this is speciall for  
our purpose, that Almighty God  
as a loving father having provid-  
ed for his childrē a good estate  
was very careful to make it sure  
vnto them; and therefore hath  
given two such evidences as  
cannot deceiue, his promise and  
oath; that wee being perswa-

Two infal-  
libile evi-  
dences.

Rom. 5. 5.

Psal. 35. 3.

Rom. 8. 25.

Verse 22.

19

21

23

ded hereby, might in all our  
 feares, for our refuge, cast our  
 hope vpon his fidelity: so shall  
 wee bee safe, and haue strong  
 consolation. Wherein wee see  
 the singular vse of this hope of  
 eternall life, *that it is hope which  
 makes vs not ashamed,* as the A-  
 postle speaketh, and the Prophet  
 David, exceeding oft the same:  
*Yea, that wee are saved by hope:*  
 that is, wee are so assured of our  
 salvation, as if we possessed it al-  
 ready, and therefore doe with  
 patience wait for it. There is much  
 in this Scripture to this end, that  
 as the whole Creation as it were  
 groaneth and travaileth in paine,  
 with earnest expectation, waiting  
 for the manifestation of the Sonnes  
 of God, what time they shall bee  
 deliuered from the bondage of cor-  
 ruption into the glorious liberty of  
 the Children of GOD: So all  
 true beleeuers (who haue the first  
 fruits of the Spirit) groan in them-  
 selues, waiting for the Adoption:

to

towit, the redemption of their bodies  
 that is, for a full glorification of  
 Soule and Body. This is to bee  
 scene in the liues and deaths of  
 Gods faithfull servants, who for  
 this hope, endured the Crosse, and  
 despised the shame, as it is testified  
 of our Saviour himselte, and of  
 Moses, that he did choose rather  
 to suffer affliction with the people of  
 God, then to enjoy the pleasures  
 of sinne for a season: esteeming the  
 reproach for Christ greater ri-  
 ches then the Treasures in Egypt,  
 for bee had respect to the recom-  
 pence of reward. The same is to be  
 scene in that honourable com-  
 panie, mentioned, Heb. 11. And  
 so in all the holy Martyres, in all  
 ages, what was it, but this hope  
 of glory, after a short suffering,  
 which made them willingly to  
 endure so great & sore persecu-  
 tion? I might be long in this, for  
 the Scripture speaks much here-  
 of, exhorting vs to rejoyce in  
 hope, making it the end of our

Heb. 12. 2.

Heb. 11. 26.

Rom. 12. 12.



1 Thes. 2. 12

1 Pet. 1. 3.

vocation, and regeneration, God hath called vs to this Kingdome and Glory; God according to his mercy hath begotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheriſance incorruptible, undefiled, that faſteth not away, reſerued in the Heauens for vs, &c. And more to like effect as doth follow, well worth our reading, and carefull conſideration, ſeruing much to the comfort of Gods Children,

Vle.

Out of all which, this is that I gather: ſeeing this hope of glory is ſo ſure an Anchor in all ſtormes, ſo ſtrong an Helme in all our Battailles; that wee therefore carefully provide our ſelues of this Grace: yea, rather ſeeing God hath ſo plentifully provided it for vs, and given vs ſo many promiſes hereof, and hath called vs herevnto, and ſo oft exhorteth vs to rejoyce in this hope of glory, al this ſhould

moue

Heb. 10.33

move vs to hold fast the profession of our hope, without wavering: For he is faithfull that promised, as the Apostle exhorteth: Otherwise, we shall call Gods Truth and Faithfulness into question, which is a high degree of tempting God, and no lesse provocation of his high displeasure: Whereason the other side by casting this anchor in any storme wee shall be sure to escape shipwracke, and so in the end arrive at our desired port of everlasting salvation.

Thus haue I now shewed as briefly and plainly as I could, how every one who is troubled with vnbeliefe, about the certainty of his salvation, namely, whether such as hee (so void of all grace, and so full of all sinne) may bee bold to beleue, and thereby be assured to be saved by Christ; and to this end, that his sinne is quite forgiven, and he accepted as righteous in  
L 5 Gods

Rom. 8. 1.

Ioh. 5. 24.

Obserue  
Scriptures  
concerning  
Christ.

G O D S, sight, so reconciled to  
G O D, and adopted to bee  
G O D S Childe, that hee may  
rejoyce in hope of the glory of  
God; how such an one (I say)  
may get and daily encrease this  
assurance of Faith; that there  
is no *condemnation to him belong-  
ing, but that hee hath everlasting  
life, and is passed from death  
to life*; then which what can be  
more welcome & comfortable  
to a troubled conscience, I will  
see not. And therefore (as oft  
before) I exhort all that feele  
this weakenesse of FAITH,  
concerning their salvation, &  
boue all to obserue these & such  
other Scriptures (whereof there  
bee many) wherein Christ, and  
salvation bee offered to poore  
sinners, that they (who haue no  
good right to them as any) may  
not for any thing they see in  
themselves, put these promises  
from them, as not made to  
them. But rather in admiration  
of

of Gods wonderfull goodnesse,  
mercy, and compassion vpon  
such vnworthy wretches, to  
giue glory to God, in beleeuing  
and accepting this mercy so  
freely offered: \* Which they  
must doe before they shall see  
such a thorow change of heart  
and life in them, as they earnestly  
desire, & for want whereof they  
think they ought not to beleue;  
which is to such, (if not the only  
yet) the chiefest let and hinde-  
rance from Faith: whereas on  
the other side, when Gods Spi-  
rit by these his free promises, to  
draw them to beleue, and  
though weakly, yet truly to stay  
themselves vpon **G O D S** great  
mercie; so revealed to them:  
then assuredly shall they see and  
feele this change in their hearts,  
that they know not what to say  
or thinke of Gods mercie, in  
pardoning such as they feele  
themselves to bee. This cannot  
but breede an vnfained loue in  
them

\* For faith  
purifies the  
heart.

them to God, with an earnest desire and true purpose to glorifie him; which bee the chiefe parts of an holy life, and surest proofes of saving **F A I T H**; which can no more want these, then a true fire can bee without heate (though too many carnall Gospellers thinke otherwise,) and so miserably perish.

Having thus seene, how wee are by Gods promises to get and encrease our assurance by **F A I T H**, that wee bee Gods children: Now it followes, that we consider what be the marks of Gods Children, whereby wee may bee further assured thereof. Among which marks seeing Faith it selfe is the first and surest prooffe that wee be Gods Children, and to this end, many precious promises made to such as doe already beleue; as the former promises were made to beget and en-

Faith a  
marke we  
be Gods  
children.

Promises  
made to  
beleeyers.

crease

crease Faith: It is meete that we take some view of these, not for the strengthening of our Faith, but that by our Faith (bee it small, or great,) wee may haue a sensible assurance of our salvation. To which purpose may this serue that we who beleeue in CHRIST, are so oft said to bee blessed, as our Saviour said to Thomas, *Blessed are they who haue not seene, and yet haue beleeued: and againe to his Disciples, Blessed are your eyes, for they see, &c.* And likewise to Peter, *Blessed art thou Simon Bar-Iona, for flesh and blood hath not revealed it vnto thee, but my Father which is in Heauen, and the like many.* To the like end also it is said, *That he who beleeueth shall be saved, That the Gospel is the power of Gods salvation, to everyone that beleeueth. Again, If thou confesse with thy mouth the LORD IESVS, and shalt beleeue in thy heart*

Believers be  
blessed.

Ioh. 20. 29.

Mat. 3. 17.

16. 27.

Believers  
saved.

Mat. 16. 16.

Rom. 1. 16.

10. 9.

Iohn 3. 15.  
16.

&

5. 24.

&

12. 46.

&

11. 25.

All grace  
promised to  
beleevers.

Gal. 3. 26.

Ioh. 1. 12.

heart, that G O D raised him  
from the dead, thou shalt be saved,  
And againe, Whosoever beleeueth  
in Christ, shall not perish, but  
haue enerlasting life, yea, haue  
uerlasting life, Ioh. 6. 47. and is  
passed from death to life. Againe,  
I am, come a Light into the  
world, that Whosoever beleeueth  
in mee, shall not abide in darkenes:  
and though hee were dead, yet shall  
hee liue, and shall neuer dye. The  
same also is intended in these  
Scriptures, in which forgine-  
nesse of sinnes, righteousness,  
and justification are promised  
to beleevers. Act. 10. 45. Rom.  
10. 4. Act. 13. 30. Rom. 4. 5.  
5. 1. So likewise it is said, Wee  
are made the Children of G O D  
by Faith, and as many as recei-  
ued him, to them hee gaue power  
to be the Sonnes of God, even to  
them that beleeue in his Name.  
Lastly, (to heape vp no more  
of this kinde) to this end is  
that, Christ shall come to be glo-  
rified.



rised in his Saints, and bee made  
marucilous in all them, that be-  
leeue, &c. In all these, and ma-  
ny the like promises, made to  
such as doe truely belecue in  
Christ, may evidently appeare,  
that if any doe know, and can  
proue themselves to bee in the  
Faith, as the Apostle speaketh,  
by this hee may be infallibly as-  
sured of his Salvation. Wherein  
seeing the greatest part of pro-  
fessors of Christian Religion be  
deceiued, saying they haue faith  
when in truth they haue none;  
it highly behooves such as looke  
for better comfort, about all to  
beware their heart doe not be-  
guile them herein, and so bestow  
abundantly on their calling and  
election sure, that they may know  
that Christ dwells in them;  
otherwise, they cannot bee ap-  
proved neither by themselves nor  
by others, to bee in the state of  
Grace.

2 Theſ. 1. 10

2 Cor. 13. 5.

Many be  
ceiued.

2 Pet. 1. 10.

Thus much for F A I T H it  
selfe,

felfe, whereby we may certainly know that wee bee Gods Children, heires of Salvation, and cannot perish. We are now further to see some special fruits of our Faith, which bee the effects of Gods Spirit in all true beleevers, and be so many marks whereby they doe know themselves, and bee knowne to others, that they be Gods sheepe, and so bee further evidences and assurance, that they be Gods Children, and shall be saved.

Assurance  
by the fruits  
of Faith.

By the gifts  
of the Spirit

Ephc. i. 13

Among all, this gift of the Spirit is a sure marke of our salvation: in which respect it is called a *Seale*, Ephc. 1. 13. When the Apostle setting out the conversion of the Ephesians, layes downe both these evidences: First, of their Faith, Secondly, of this gift of the Spirit, saying, *In whom ye also have obtained Inheritance*, after that ye heard the word of Truth, the Gospel

of our salvation, wherein also after yee beleevued; yee were sealed with the Spirit of Promise, which is the earnest of our Inheritance, untill the Redemption of the purchased possession, unto the praise of his Glorie, In which we see the L O R D deales with vs according vnto the manner of men: who, in their conveyance of Land, doe not onely giue writings, to make knowne their Graunts, but to make them sure, doe set Seales to their Writings; and besides, doe giue a Turfe of the Land, to assure the possession: so the Lord hath given vs his Word and Writing for salvation in Christ, thereby to make vs beleevue, doth also giue his Spirit so manifestly to worke in them, that they bee thereby more assured, that Christ is theirs, and that by him they shall inherite eternall glorie.

God deales  
herein with  
his children  
after the  
manner of  
men.

The Spirit  
a Seale.

For, which cause, it is sayd,  
they

The Spirit  
an earnest.

2 Cor. 1. 22

5. 5.

2 Tim. 2. 19

they were sealed with the Spirit of promise (that is, which was promised to all beleivers.) And this gift of the Spirit, is said to be *as an earnest penny*, to assure we shall enjoy the full bargain; or rather the whole gift of perfect happinesse in Gods Kingdom. Of this, I vnderstand that of the Apostle, where hee saith, That though some who had made a faire profession, were now fallen away from the faith, *Nevertheless the foundation of God standeth sure, having this seale, the Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity.* Where he maketh the foundation of our salvation to be Gods Election; and the seale or stampe whereby wee be knowne to be Gods Children, to be an holy life, a part whereof is departing from iniquity. Thus then wee may see in generall, that the gift of the

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Apostle,  
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Among  
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which is m

the sanctifying Spirit, which is the first and chiefest fruit of Faith, and roote of other graces necessary to salvation, is a most sure evidence, that wee bee the Children of God; and heires of Salvation by Christ; which might suffice to assure any man of his state to bee very good, if hee bee not deceived, but bee sure hee hath received this sanctifying Spirit: for the Apostle, 1 Iohn 4. 13. reasoneth, *Hereby wee know that wee dwell in him, and hee in vs, because hee hath given vs of his Spirit*; as was further spoken in the former part of this Treatise, and is now for our better assurance that wee bee in Gods favour, more largely to be laid open, if not in all, yet in the most principall effects of this Spirit dwelling in vs.

Among which, good order requireth to begin with that which is most generall, and contains

The chiefest  
fruit of faith  
is Gods  
sanctifying  
Spirit.

Assurance  
of salvation  
by keeping  
Gods com-  
mandments

paines the rest : namely, the keeping of Gods Commandments, which in sundry places is made a sure marke of saving grace. This is manifest in that divine Epistle of *Iohn*, which was written principally to this end, to set downe sundry markes whereby it may be knowne, who be the true children of God, and who not: Among which, this is one, the keeping of Gods Commandments, as *1 Epistle chap. 2. vers. 3.* The meaning whereof is, that the conscionable endeavour to frame our liues, according to Gods will revealed in his word, is a most certaine marke, that we be true beleevers, and so the true Children of God and heires of glory. To this end is that, *1 Iohn chapter 3. 23.* where he makes this keeping of Gods Commandments, an evident note that wee are in Gods favour: so that, *Whatsoever we*

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ke, wee receiue of him. And  
 againe, verse 24. He that keepeth  
 his commandments dwelleth in  
 him, and hee in him. It would  
 be too long; and I thinke need-  
 esse to heape vp more of this  
 argument; for the Scriptures are  
 full of these promises made to  
 the righteous, to obedience, to  
 such as walke in Gods way, hear-  
 kento his<sup>b</sup> voyce, & beare much  
 fruits, be new<sup>d</sup> crea<sup>n</sup>ures, & many  
 of like sort. At meaning the same  
 thing to lead a godly life, which  
 whosoever doth in truth though  
 with much weakenesse, he may  
 certainly thereby assure him-  
 selfe of his saluation.

Which if many a poore soule  
 (who haue a good care to please  
 God, and that of very loue vnto  
 him for his mercy) would con-  
 sider, it might comfort them a-  
 gainst all their feares and doub-  
 tings, rising from the sense of  
 their infirmities, which for iust  
 causes God doth leaue in his  
 deare

• Esay 30.

21.

• Ioh. 10 27

• Ioh. 15. 8.

• 2 Cor. 5. 17

Vse.



Gods children ought not to rob God of his honour, nor themselves of comfort by their doubtings.

deare Children, and therefore (these being the persons for whose sake specially I write these,) I earnestly beseech them to deale righteously with God, and their own soules, & not rob God of his honor, & themselves of their comfort in doubting of his favour, but rather acknowledge the gracious worke of God, in forrenning them by his Spirit, that whereas by nature they had no care to please God, nor conscience of obedience: NOW God and their owne consciences doe witness, & Gods people doe see it is their chiefest endeavour to please God in all things, & their greatest griefe to offend him: wherevpon they may certainly conclude, that they are in the state of grace, notwithstanding the burthen of their infirmities, vnder which they groane, and oft desire to be dissolved, and to bee with Christ.

Me thinks this might abundantly.

dantly suffice, to confirme any truly converted soules, that their case is good, and their end shall be safe, notwithstanding the many sort battailes & blowes they meete withall by their corruptions, yet dwelling but not raig-ning in them.

But seeing the LORD (who of old saw how hard it would bee for vs, to hold fast this assurance of our safetie, especially when our enemies seeme to haue the vpper hand) hath made so many promises of salvation, not onely to generall obedience, but almost to all particulars, that though wee many times cannot fetch comfort from some duties and fruits of our FAITH, yet we may from others, and neuer want some true euidences of our FAITH and happines. It shall bee expedient to set down some chiefe, referring the diligent Reader of the Scriptures, to take a patterne by these to obserue

Particular  
duties.

1 Loue a  
marke of  
happinesse.

I  
Our loue to  
God.

2 Tim. 4.  
James 2. 5.

Rom. 8. 28.

serue and make vse of the rest as  
he can.

Among all, the first and chief  
fruit of F A I T H is loue to  
G O D, and all them which be-  
long to him, to Christ and  
to all his members: all which  
bee vnseparably joyned, and  
doe all proceede from the loue  
of God to vs, as 1 Iohn 4. 19.  
*Wee loue him, because hee loued  
vs first.* From whence wee may  
soundly gather, that as G O D's  
loue is the cause of our loue of  
him; so our loue of God is a  
certaine prooffe that wee are lo-  
ued of G O D, and shall bee e-  
uerlastingly blessed and saved by  
him; which the Apostle Iames  
expresseth, *That G O D hath  
promised the crowne of righteouf-  
nesse, and againe the kingdom  
them that loue him.* The same  
also is intended in that heavenly  
saying of the Apostle, *And we  
know that all things worke together  
for good to them that loue God:* to

them

them that are the called according to this purpose. And the same may bee gathered out of that excellent sentence, *Eye hath not seene, nor eare heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;* And to like effect, *But if any man love God, the same is knowne of him;* In all which and the like many, our loue of God is made a certaine prooffe that wee bee in Gods favour, and heires of his Kingdome: so likewise is our loue to Christ as hee himselfe professeth: *And hee that loveth mee, shall bee loved of my Father,* where our loue of Christ is not the cause, but the effect of Gods loue to vs, as followeth a little after: *If any man love me, he will keepe my words, and my Father will love him, and wee will come unto him, and make our abode with him.*

1 Cor. 2. 9.

5. 3.

2

Our loue to  
Christ.

Iohn 14. 21

Vers. 23.

M

In

3  
 Loue of our  
 brethren-

Ioh. 13. 35.

1 Ioh 2. 10.

&  
 3. 14.  
 Chap. 4. 12.

Verse 7.

In like sort our loue we beare one to another, as brethren and members of the bodie of Christ is made an infallible mark that wee belong to CHRIST, as hee sayd to his Disciples; *This shall all men know that ye are my Disciples, if yee loue one another.* And for further proofe hereof, we need goe no further, then to the first Epistle of Iohn, in which this brotherly loue is oft set downe, as a sure evidence that wee are in a blessed estate: *Hee that loveth his brother, dwelleth in the light; and there is no occasion of stumbling in him.* Again, wee know that wee are passed from death to life, because we loue the brethren. And in another place, *If wee loue one another, God dwelleth in vs and his loue is perfected in vs.* And a little before in the same Chapter, *Beloved, let vs loue one another; for loue is of God, and every one that loveth is borne of God.* And againe

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again Verse 17. *Herein is our  
loue made perfect, that wee haue  
boldnesse in the day of Iudgement.*  
Yea more, our Saviour teacheth,  
that our loue of our enemies is  
a good prooffe that wee are the  
children of God, as both the E-  
uangelist *Matthew*, and *Luke* re-  
port. The places be knowne.

4  
Loue of our  
enemies,  
Mat. 5. 44.  
45.  
Luke 6. 35.

From all which wee see how  
any (who calleth in question,  
whether hee hath true Faith,  
and bee in the state of grace  
(may by this grace) of loue as-  
sure himselfe that hee hath true  
Faith, and so shall bee saved.  
Onely wee must take heede we  
deceiue not our selues with a  
vaine carnall loue, (as many  
doe) which shall appeare by  
these two especially: first whe-  
ther our loue come from Faith,  
and secondly breed true obedi-  
ence, which if it doe, it is sound,  
and a sure warrant of saving  
grace: otherwise, if either of  
M 2 these

Take heede  
of deceit.  
2 Markes of  
true loue.

these bee wanting, then our loue at best is but naturall, which can be no prooffe of true happinesse.

Fruits of  
loue.

Rom 13.10  
Col. 3.14.

For further manifestation hereof, that our loue is sound, and so our Faith, and safetie, wee neede no other arguments then to see what bee the fruits that grow from hence: for the Scriptures in sundry places make loue the root of all fruits of a godly life, calling it the *fulfilling of the Law, and the bond of perfectness*. So that if our loue be fruitfull in holinesse to God, and in righteousness to men, it will manifestly declare that wee bee the true Children of God.

a Feare of  
God.

Herein may well come in the first place, *the feare of God*, which if it doe come from loue, and bee not tempered therewith, is but a seruile feare, and not that holy feare, which is made such a marke of Gods Children, that it is usually made a  
fur-



surname to them all, to bee such  
 as feare G O D, As, *Blessed is  
 the man that feareth the Lord,  
 and greatly delighteth in his Com-  
 mandements; He will blesse them  
 that feare the Lord both small  
 and great. And the like many.*  
 That which wee are here chief-  
 ly to regard is, what high  
 commendations are given to  
 this fruit of Faith, the feare of  
 God, whereby hee that fees  
 this grace, may know hee is  
 truly converted, and shall bee  
 saved. This is to bee seene in all  
 those Scriptures, where they  
 that feare the Lord, bee pro-  
 nounced blessed, as in the last  
 fore-named places, and so *Psal.*  
*128. 1. 4.* meaning he that feares  
 the L O R D is and shall bee e-  
 very way blessed. To the same  
 purpose bee those Scriptures,  
 which set out the greatnesse and  
 perpetuities of Gods mercie to  
 those that feare him, *Psalms, 103.*  
*11. 17.* and *Luke 1. 50.* The

*Psal. 113. 1.*  
*315-13.*

Pfal. 31. 19.

Accepted,  
Acts 13. 26  
Pfal. 25. 12.

&  
34. 7. 10.

Pfal. 145. 19  
&  
147. 12.

Mal. 4. 2.

place bee knowne. Such is that,  
O how great is thy goodnesse which  
thou hast laid up for them that  
feare thee ! The like Eccl. 8. 12.  
It would be long to cite all of  
this kinde. These be some, that  
such as feare God are accepted  
of him, That GOD will teach  
the man that feareth him in the  
way that he shall chuse, And more  
in the same Psalm to the like  
effect. The Angell of the Lord  
encampeth about them, they shall  
not want any good thing. The  
Lord will fulfill their desire he  
taketh pleasure in them. And to  
end this, The Sonne of Righteous-  
nesse shall rise up to these, and the  
reward of eternall life shall be gi-  
uen them, Ren. 11. 18. If this bee  
not sufficient, I know not what  
may bee, to perswade any man  
who findeth this true feare of  
God in his heart, that hee is and  
shall be blessed for ever.

It behooveth therefore all that  
would haue this comfort to  
make

make sure to themselves that God hath put his holy feare into their hearts, and so may they rest assured of Gods loue.

Thus would I leaue this point, but I feare some tender conscience will aske, how may I know that I haue this holy feare in mee? Whom I might send to that brieft note of difference that I gaue a little before, which in my opinion, is the best difference between the good feare and bad; namely, the holy Child-like feare, which comes from the loue of God, the other at the best, from self-loue; which may goe farre, yet can it never come neere the holy feare, as not in the roote of Faith and Loue, so neither in the fruit of sincere obedience, which the Holy Ghost makes the fruit of the feare of God, *Feare God, and keepe his Commandments.* He that feelles Gods

*Eccle. 12. 13.*

A notable  
tryall of true  
feare.

rich mercy vnto him, (in calling him out of his miserable estate, to some hope of salvation by CHRIST) to breed in him a loue to God for the same, and that loue to make him afraid to displease and offend so gracious a Father, and shall find this feare moving him to shun what God mislikes, though neuer so pleasing to his corrupt nature, and to make him willing to doe Gods will, though against his corrupt will: this man neede not doubt, that he hath the true feare of GOD, which is so certaine a marke of Gods fauour, and of everlasting happinesse.

And this is the vse Gods children are to make hereof. Thus wee see how the faithfull may by these two particular fruits of their Faith, Loue and Feare be confirmed in the assurance of their salvation by Christ.

The same may bee shewed in all the rest, which the **SCRIPTURE** makes to be so many testimonies of saving grace and happinesse, to those that haue them : As, *Blessed are the poore in SPIRIT : they that mourne, the humble, mecke, such as hunger after righteousnesse, mercifull, pure in heart, peace-makers, persecuted for righteousnesse sake.* All which are in this place gathered together by our Saviour **CHRIST**, to crosse the corrupt opinion of the world, and to shew that they whom the world account aboue all men most miserable, are indeede truely and onely happy.

Many other  
fruits of  
faith.  
Mat. 5. 3. to  
10.

The like hee doth in other places, where he maketh the denying of our selues, taking up the Crosse, and following him, forsaking all for him; and for the Gos-

Mat. 16. 24.  
&  
10. 30.  
&  
19. 29.

M 3 pell,

pell, to be sure tokens to be his, who shall have an hundred fold in this world, and in the world to come life everlasting.

To end this whole matter of assurance of Salvation, and to passe over many other fruites of Faith, which do proue the same, as the confession of sinne, mortification thereof, overcoming and Perseuerance: All which bee oft made certaine proofes of happinesse.

Vse.

This is the maine vse which is to bee made of all this (as hath oft beene sayd) that when (as it oft falleth out with **G O D S** Children especially such as haue a weak **FAITH**, and tender consciences) they beholding their pronenesse to sinne, and deadnesse of Spirit to all holy duties, doe fall into great fears and doubts of their salvation, this may bee some stay vnto them, that they may see some

Comfort a-  
gainst feare.

of these fruites of their Faith in them, even when they be at the lowest ebbe of grace, by which they may comfort themselves, that though they be very sicke and weake, yet they be not starke dead. For whose sakes I will adde this observation by mine owne experience, wherewith I haue quieted the minds of many much perplexed in this case for that they could not see they haue any faith; that yet there is a true living faith in many, who haue no feeling thereof.

I haue observed these 4. vnfallible proofes. First, where Faith is, & not felt, the party in whom it is, and cannot see that he hath any faith, is grieved for want of faith, & cannot be quiet for want of it, but mourneth as if he had none, which for the most part is the state of those that be truly afflicted in conscience, who faine would beleue, but yet in their owne

4 Markes of Faith which is not fene.

1 Vnquiet for want of Faith.



owne sense doe not: And yet in my experience I never knew any such ( who had any knowledge of the doctrine of Faith) but indeede they had some FAITH, though they saw it not.

*to Spare no  
meanes to  
get faith.*

*Constant  
seeking after  
faith, a good  
signe of  
faith,*

This will more appeare by the next effect of this insensible Faith, which is this; that they who haue Faith, and yet seeke it not, bee very painefull in vie of all good meanes both publicke and private, by themselves, and with others, whereby they might hope to get this precious gift of Faith, which hardly would any doe, if hee had not some tast of the sweetness of Faith, though he seeke it not, which so stirres vp his heart to seeke after it: And therefore I holde this constant seeking of Faith, to bee a token of some Faith to be in him already.

A third and more principall effect of Faith in these, is this, that though they see not **G O D S** fatherly loue to them, yet they cannot thinke hardly of God, but lay all the fault on themselves, why they haue no more grace; yea, they will commend **G O D S** mercie to others, and cannot endure any dishonour to God: which great loue of theirs to **G O D**, doth shew they are loved of him, yea, that they haue by Faith apprehended it, though they see it not; and feare they haue it not.

3 Carry a good heart to God.

The fourth prooffe of Faith where it is not seene, may bee this. That such haue a tender Conscience, shunning small sinnes, which others dare boldly doe; and bee carefull to please **G O D** in every thing, which many who bee not so disquieted bee more carelesse of. So then if there bee any

4 A good conscience.

poore,

If wee haue  
the effects  
of Faith, it  
may much  
stay the  
weake in  
Faith.

poore soules, who cannot see their Faith, yet if they can see any of these effects of Faith in themselves, let them know for a truth, and to their comfort that they haue true faith, and shall be saved.

Labour for  
assurance of  
Gods fa-  
vour.

And thus haue I said what I thinke meete for this first point, how wee may daily get more assurance, that wee be now in G O D S favour, and shall want no good thing in this life, and shall certainly in the end come to life everlasting; Which I againe doe exhort every one (who lookes for any blessing from G O D, either in this life, or that to come) about all to labour for, seeing without this assurance that wee be in G O D S favour; how can wee looke for any blessing from G O D earthly or spirituall, whereas being assured  
here.

hereof; wee may boldly looke  
for our present comfort here,  
and eternall happinesse hereaf-  
ter.

Concerning all which, see-  
ing the L O R D ( who did  
well know the frailty of his  
owne children, how ready they  
are upon every occasion to  
doubt of his helpe ) hath so  
plentifully recorded in the  
Scriptures, both generally what  
a fatherly care hee hath of their  
welfare, and also more special-  
ly what helpe they may looke  
for from him in their particu-  
lar necessities: I doe not doubt  
but it will bee worth our la-  
bour, to consider of them both;  
and all little enough to com-  
fort vs in our greatest neede.  
And first of the generall, which  
containeth vnder them all good  
things, which God hath prepa-  
red and promised to all his chil-  
dren.

All other  
blessings  
depend on  
this.

Of

God will be  
our God.

Gen. 17. 7.

Exod 4. 5.

&  
6. 7.

Of this sort may that come first, which is the ground of all the rest : namely, that *G O D* will bee our *G O D*, and of our seede after vs, as hee sayd to *Abraham* the Father of the faithfull, and so belongeth to all Beleevers, as the Apostle shewes, *Rom. 4. 21. 16.* which selfe same promise, was after repeated to *Abrahams* posteritic in all ages, to be a staffe of comfort to them at all times; therefore it is oft sayd this *G O D* is the *G O D* of *Abraham*, the *G O D* of *Isaac*, and the *G O D* of *Jacob*. Likewise *G o d* said to the people of *Israel*, *And I will take you to mee to be a people, and I will be to you a G O D.* And most notable is that, when the *L O R D* gaue his Law to his people of *Israel*, that he bound his people to obedience by these two bonds of his great

great Majestie, and his speciall favour, saying : *I am* **Exod. 3. 6.**  
*the LORD thy GOD.* **And 20. 2.** It  
would bee tedious and need-  
lesse to heape vp more of this  
sort ; for this was promised to  
the faithfull, by the Prophets  
and Apostles in all ages, that  
G O D would bee their G O D,  
and they should bee his peo-  
ple ; Whereby was meant :  
that they should certainly  
receiue from him whatsoever  
might bee good for them ;  
and should yeelde to him all  
that obedience which hee re-  
quired. In which one pro-  
mise if wee could steadfastly  
beleue, and rest vpon, wee  
should finde more true com-  
fort, then in all the world  
beside, and therefore I de-  
sire all that want comfort, to  
thinke much vpon this. Of  
this kinde likewise bee all  
those gracious promises, that  
G O D is our portion, that is  
all

God our  
portion, and  
all in all.

Psal. 16. 5.  
and 242. 5.

Exod. 19. 5.  
Deut. 32. 9.  
Psal. 147. 11

Psal. 23. 1.

Psal. 146. 9

all wee haue to maintaine vs  
in this world ; and wee his  
portion, that is, the chiefest  
thing hee makes reckoning of,  
his treasure, his peculiar people,  
the lot of his inheritance, his  
chosen, his delight, and many  
the like are plentiful in the  
Scriptures, all shewing how  
deare vnto GOD his people  
are; that they may assure them-  
selues they shall not want, as  
the Prophet David concluded  
vpon that meditation, that the  
LORD was his Shepheard. To  
this end is GOD said to be  
Father to the fatherlesse, sup-  
per to the widdow, to succour  
them, and to supply them  
with all needfull blessings, spi-  
rituall and bodily, to this pur-  
pose very comfortable is the  
Psal. 84. 11. For the LORD  
GOD is a Sunne and Shield  
the LORD will giue grace and  
glorie, and no good thing will  
bee withhold from them the



walk uprightly : Meaning that the Sunne is not more beneficiall to the earth, then God to his.

Oh that wee had hearts to consider and beleene these ; Then might wee say and sing for joy of heart with David ; *The L-O-R-D is my light, and my salvation, Whom shall I feare? The L-O-R-D is the strength of my life, of whom shall I be afraid?* And to like effect, *Psalm 28. 7. 8.* Seeing the Lord hath thought it needfull so oft to testifie his goodnesse vnto vs, there is no reason wee should thinke much to remember the same for good. The Prophet *David* was never wearie of thinking hereof, which was ( as I conceiue ) that which made him so large-hearted towards God, and so excellling others in all holy conversation, as himselfe professeth vnto G o d, saying, *Psalm 26.*

Vse.

*Psalm 27. 7.*

Oft thinke of Gods goodnesse.

Psal. 36. 7.

Psal. 62. 1.

&

71. 5.

Isa. 3. 16.

Ier. 17. 7.

God will  
dwell with  
vs.

Exod. 29. 46

Psal. 37. 4

&

145. 19.

Pro. 10. 24.

Gen. 15. 1.

26. 2. Examine mee, O LORD  
and prone mee, try my reins  
and my heart; for thy loving  
kindnesse is before mine eyes: there-  
fore I haue walked in thy truth.  
And againe, How excellent  
is thy louing kindnesse O GOD  
therefore the Children of men put  
their trust vnder the shadow  
thy wings. And the like Psalm  
31. 19. And else where profess-  
eth G O D is his hope, his  
helpe, his health, his rocke, his  
refuge, and many the like.  
All which should make vs  
boldly to rest on God for all  
things necessarie. And yet be-  
hold more, for exceeding doth  
the Lord promise that hee  
will dwell among them, and  
for sake them, that he will be with  
them, both to provide for them  
and protect them, that hee will  
blesse them, that all shall goe well  
with them, God will giue them  
their hearts desire, that hee will  
be their reward. All which with  
sundry

fundry the like effects of Gods  
favour, and provident care over  
his, to minister vnto them a-  
boundant reliefe in all their  
needes, are throughout the  
Scriptures so oft repeated, that  
in what condition soever we be  
wee might haue store of helpe  
at hand to strengthen our faith,  
that God will never faile vs, but  
in that season & measure which  
he seeth fittest, we shall assured-  
ly finde all needfull helpe for  
soule and body, for this life, and  
that to come.

I doe therefore commend  
vnto all those, who haue so  
profited by the former promi-  
ses, pertaining to the assurance  
of salvation, that they haue  
some comfort therein, this care;  
to obserue well these large le-  
gacies, which the Lord both in  
the Old and New Testament,  
hath bequeathed to all his chil-  
dren, as so many priuiledges be-

Vlc.

Legacies.

Complaint

Nehc 8. 10

belonging to them, whereof no  
 other person in the world )  
 ( though never so high in mans  
 account ) shall ever be partaker.  
 That they be not dismayed with  
 any discouragements, they shall  
 meete with, but rather rejoyce  
 and glory in their happy con-  
 dition, and bee so carefull to  
 walke worthy of the same, that  
 they may thereby honour God  
 their Father, and that high dig-  
 nity whereto he hath advanced  
 them; yea, also many to  
 seeke to be partakers with them  
 of so blessed a condition. I could  
 here willingly take vp a bitter  
 complaint against many of  
 good hope, that spend most of  
 their dayes either securely, or  
 vncomfortably, not finding the  
 joy of the Lord to bee their  
 strength, and not walking in the  
 light of Gods favour so cheer-  
 fully, as they might, if they  
 would better weigh these gra-  
 cious promises made vnto them

and

and so lay hold vpon them, as  
their own, whereby they might  
bee refreshed in their grea-  
test discouragements. But  
this being besides my  
intention, I will thus  
end this point.

THE

S  
G  
H



Fair  
bee  
natu  
ciall



THE  
SECOND  
GENERALL  
HEAD OF LIVING  
BY FAITH.

*Is concerning*  
MORTIFICATION.

**N**OW wee come to  
the second general  
matter, wherein  
wee are to liue by  
Faith, namely, how wee may  
bee able to mortifie our corrupt  
nature, and overcome our spe-  
ciall finnes, which most pre-  
N vaile



No mortifi-  
catiō with-  
out faith.

Page 128.

No sma'l  
comfort to  
an afflicted  
conscience.

Rom 6 1.  
&c.

prevaile over vs. That this cannot be without faith hath been sufficiently proved, in the former part of this Treatise: and how this power is obtained by faith from Christ.

Here onely we are to consider what promises God hath made vnto vs in the Scriptures, to strengthen our faith in this that whereas we are full of doubting, how we (who are so full of sin, yea naturally sold vnder sin and oft helde captiue vnder some strong corruptions) should possibly overcome these: yet we may heare such comfortable promises from God, as may assure vs, no sin shall haue dominion over vs: but we shall daily master it, and in the end obtaine a full victory over it.

For which purpose I cannot begin with any Scripture more effectually then this selfe same where the Apostle doth not onely shew the absolute necessity

offoraking sinne, by all those  
 who be members of Christ: but  
 therevpon he exhorts them all,  
 saying: *Let not sin raigne in your  
 mortall body, that yee should obey  
 it in the lust thereof,* and shewes  
 the way how this may be attain-  
 ed, by not yeelding vnto sinne  
 in their minds & hearts (which  
 bee principall members of the  
 old man, & weapons of vnright-  
 eousnesse) but rather yeelding  
 themselves vnto God, as those that  
 are alive from the dead, and their  
 members as instruments of righte-  
 ousnesse vnto God. And whereas  
 this might justly bee objected:  
 Alas! how shall wee (who by  
 nature are so vnable to resist so  
 mighty a tyrant as sinne is, who  
 hath overcome all man-kind,  
 Christ onely excepted) ever be  
 able to withstand sinne? For an-  
 swer wherto, the Apostle brings  
 a most comfortable promise vn-  
 to all (that be not under the law,  
 but under grace) that is, who be

Verse 12.

Verse 13.

Verse. 14.

No sinne  
shall raigne.

not stil vnder the condemnation  
and tyranny of the Law, where-  
by it raignes over all vnregene-  
rate: but by true receiving of  
Christ by faith, are now delive-  
red from that bondage, and so  
brought into the libertie of  
Gods Children: which he saith  
is to bee vnder grace, (whereof  
the Apostle speakes more fully,  
*Rom. 6. 14* Of these he saith, *but*  
*sinne shall not haue dominion o-*  
*uer them*, meaning that although  
these doe still carry sin, (that is,  
corruption of nature) which  
continually fights against the  
grace of God in them, yet the  
corruption & sinfull nature shall  
never more raigne as in times  
past it did, & so haue full victo-  
ry over them. But they by the  
grace of Gods Spirit raigning in  
them, shall daily more and more  
overcome this their sinfull na-  
ture, and in the end get a glori-  
ous conquest over it, and allo-  
ther their spirituall enemies.

This

This one Scripture, if there were no more, is sufficient if it be truly weighed and beleaved, to comfort every child of God, over all his finnes, that though they be never so many, or never so great, & of long continuance, yet being here assured the roote of sinne shall bee killed, he may then quietly rest his soule in peace, that all the fruites and branches shall in time quite wither; for certainty whereof this is twice repeated.

But the Lord knowing how hardly wee are brought to bee perswaded herof; (especially when we be vnder captivity of any sinne, as of vnbeliefe, pride, anger, worldlines and the like) hath much laboured in his word to comfort vs herein: that though the battell bee sore, and our strength small, yet his grace shall bee sufficient for vs, and his power shall bee made perfect in weaknes, as was said to Paul in

Singular comfort to be received out of Rom.

6. 14.

Hardly perswaded to beleene Gods promises.

Many promises for mortification.

2 Cor. 13-9.

his wrestling against some privie corruption, which he felt a pricke in his flesh, to be sent as a messenger of Satan to buffet him lest he should be exalted above measure, by the abundance of revelations; which though spoken to him, yet indeed belongs to all in his case.

Vse.

And therefore every poore soule, who feels his sin too hard for him, that when hee would doe well, evill is present with him: hee is to lay hold on this promise, that Gods grace shall bee sufficient for him, and Gods strength shall bee made perfect in his weaknesse: That so complaining with the Apostle, *O wretched man that I am,* he shall deliver me from the body of this death; he may comfortably cheere up his heart with him, sayinge, *I thanke God through Iesus Christ our Lord,* that through the power of the Spirit of Christ, he shall subdue that body

Rom. 7.24.

Verse. 25.

dy of sinne, which otherwise would carry him head-long to death and destruction, both of body and soule for ever.

This the Prophet *Micah* notably expresth, having highly magnified the mercy of God in pardoning iniquitie, and passing by the transgression of his people, he addeth this, *He will turne again, he will have compassion upon vs, he will subdue our iniquities, &c.* The *Apostle* also layeth out this matter at large, how the Christian Souldier being armed with the whole armour of God, may be able to stand in the evill day, & having done all, to stand: that is, being furnished with those excellent graces of the Spirit, which hee afterwards names, he may manfully fight the Lords battell against sinne and *Satan*, and so hold out to the end of the battell that he shal stand vp as conquerour, when sinne and *Satan* shall fall as vanquished.

*Mich. 7. 18.*

*Verse 19.*

*Ephe. 5. 13.*

Great encouragement to fight.

Fight like men,

Christ sanctification.  
1 Cor. 1. 30

Ioh. 17. 29.

Behold what encouragement the Lord giues against all our fearefulness, in our spirituall battell: which if we could remember, would put more spirit into vs to fight against our sins, like men, and not to faint or flie like cowards. And yet these be not the tenth of those gracious promises, which the Lord hath made to this end, that we faint not when wee see the force of the enemy.

Of this sort be all those Scriptures, which setting out the rich benefits wee receiue in Christ, among the rest mention our sanctification by him; whereby is meant that Christ having taken our humane nature, and sanctified it by the holy spirit: wee being made one with him, do receiue the selfe-same spirit (though in measure) to sanctifie vs, that is, to make vs holy: Whervnto these two be necessary: first the killing of all sinne



in vs, and secondly, the quick-  
ning of vs to newnesse of life.  
Of the latter more in the next  
point, of the former here; con-  
sidering which this is oft repea-  
ted, that Christ shall save his peo-  
ple from their sinne, which as it  
is true in the matter of our justi-  
fication for the forgiveness of  
our sinne: so it is also true in  
this point of our sanctification,  
for delivering vs from the pow-  
er of sinne. And so are all those  
generall speeches to bee under-  
stood, that Christ is the lambe  
of God, which taketh away the  
sin of the world: That he hath lo-  
ved vs, and washed vs from our  
sins in his owne blood: That the  
blood of Iesus Christ cleanseth vs  
from all our sinne: That God hath  
sent his sonne Iesus to blesse vs, in  
turning every one of vs from our  
iniquities. And the like many, in  
all which this must needs bee  
contained, that one great benefit  
wee enjoy by Christ, which is,

Mat. 1. 21.

Christ saues  
not onely  
from guilt,  
but filth of  
sinne also.

Generall  
speeches.

Ioh. 1. 29.  
30.

Reu. 1. 5.

1 Ioh. 1. 7.

Act. 3. 26.

Gal. 2. 20

Gal. 2. 20

1. Cor. 1. 31

Tit. 2. 14

1. Cor. 1. 31

14.

that wee who bee members of him are cleansed, as from the guiltinesse of sinne; that it shall not be imputed to us from the filthinesse of sinne; that it shall not prevaile over us. For more manifest proofe wherof, this grace of Mortification is expressely promised in sundry places, as, *Walk in the Spirit, and ye shall not fulfill the lust of the flesh.* Likewise the Apostle John joyning together both our Justification and sanctification, saith; *If wee confesse our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse:* In doth the Apostle Paul to Titus, having shewed that the grace of God which bringeth salvation, doth allott each one according to his godlinesse and worldly lusts: hee addeth this, that Christ gave himselfe for us, that he might redeeme us from all iniquity, and purifie to himselfe a peculiar people zealous of good works.

This

This is the same whereof the Prophets foretold in their time that God would purge and cleanse his Church. Esay oft; that God will purely purge their drosse and take away all their sin, that is, their sinnes: as in another place more plainly he saith, And it shall come to passe, that he that is left in Sion, and he that remaineth in Ierusalem, shall be called holy, everyone that is written among the living in Ierusalem, when the Lord shall have washed away the filth of the daughters of Sion, and shall have purged the blood of Ierusalem from the midst thereof, by the Spirit of Iudgment, and by the Spirit of burning. Again, By this therefore shall the iniquity of Iacob be purged, & this is all the fruit to take away his sin. Notable is that place of Ezekiel. Then will I sprinkle cleane water upon you, and you shall be cleane from all your filthinesse, and from all your Idols will I cleanse you. Of this

Esay 1.25.

Esay 4. 3.

Verse 4.

&

27. 9.

Ezek. 36. 25.

Psal. 103. 3.

Vse.

Fruit in  
right ap-  
plying any  
one of these  
promises.

<sup>a</sup> Mich. 7. 19

<sup>b</sup> 1 Ioh. 1. 9

<sup>c</sup> 2 Cor. 12.

9

this sort I might gather many  
more out of these, and the other  
Prophets, who speake of these  
graces which should bee given  
by Christ to all the members of  
his Church, the cleansing of them  
from all their filthinesse, which  
David expresseth, *By healing all  
our diseases.* The matter being so  
cleare, and the testimonies so  
many, I judge it will be too to-  
dious to heape vp more.

It shall be more to our profit,  
well to weigh these and the like  
promises when we read them :  
that when wee feeble our hearts  
discouraged, by the little strength  
wee find to master our speciall  
corruptions, then we may apply  
to our selues any one of these  
promises, wherein the Lord him-  
selfe doth undertake this worke  
which is too hard for vs ; That  
he shall <sup>a</sup> subdue our iniquities, he  
will <sup>b</sup> cleanse us from all unrighte-  
ousnesse, <sup>c</sup> his grace shall be suffici-  
ent for us, and his power shall be  
made

made perfect in our weakenesse: +  
which if we doe beleue, how  
can we feare to be faint-hearted  
to enter into this spiritmall bat-  
telle against our finnes? Yea this  
will make vs bold to resist, and  
able to overcome our strongest  
sins, which formerly haue most  
preuailed over vs.

## Examples.

For our further encourage-  
ment herein, we haue the exam-  
ples of all the faithfull, who be-  
fore were servants, yea bond-  
slaves to their vile lusts, as *Za-  
cheus* to oppression, *Mary Mag-  
dalen* to whoredome; *Paul* to per-  
secution: and generally the fa-  
mous Churches, to whom the  
Apostle writ, who before their  
calling were idolaters, and lived  
in all abominable finnes (as o-  
ther Gentiles:) being converted,  
they turned from their idols,  
and also from all their former  
vaine and vile conversation; to  
serue the living God, as is to be  
seen in all the holy Epistles writ-  
ten

Esay 11.6.

Our beastly  
qualities  
changed &  
abated by  
the Gospell.

Vse.

Say not, I  
shall never  
overcome.

ten to them, and in the history of the *Acts*: which was long before prophesied by the *Prophets* that the *wolfe shall dwell with the lambe, &c.* meaning by all these cruell and devouring beasts, all kind of beastly & wicked men, who by the Gospell should be so changed, that all their cruell & beastly qualities should bee so abated, that they should become like to Gods Children, and so haue a holy Communion with them.

Let not any therefore who feelth any measure of mortification in himselfe, though hee cannot yet overcome all his finnes, and keepe vnder his vnruely affections, say in his heart, I shall never overcome such and such finnes, but shall one day perish by these: for this were not onely to mistrust his own strength, (which well he may) but to call Gods power, goodnesse, and truth in question: which were

a great injury to God, and to his  
owne soule : but rather let vs all  
doe as Iehosaphat, when he saw  
a great Army gathered together  
against him, so as hee saw no  
power in himselte to withstand  
them, hee did wholly cast him-  
selte vpon the Lord, saying, O  
our God wilt thou not judge them?  
for we haue no might against this  
great company that cometh a-  
gainst vs, neither know we what to  
doe but our eyes are vpon thee, So  
let vs be strong in the Lord, and  
in the power of his might, and so  
taking to vs, and vsing the holy  
armour of his spirit, fighting va-  
liantly, wee may be iure of the  
victory.

These thus being, that Gods  
children may be so certain, that  
no sinner shall haue dominion  
over them, but that they shall in  
the end overcome them all, and  
so haue the glorious conquest  
over them, & over all their spi-  
rituall enemies (who can no way  
hurt

1 Chron. 20

12.

Ephe. 6.

1 Chron. 20



Few enjoy  
this victory.

hurt them but by sinne ) how can it sufficiently bee bewailed, that so few doe enjoy this benefit, and the sweet comfort thereof?

Spots in  
professours.

This may well be scene in the many and foule spots in the faces of sundry professours; I meane their open pride, their impatency, their worldlines, & deadnesse of spirit in all spiritual duties: all which, though they might ( in some stronger standing in Christ ) haue beene long before well mortified, yet they still remaine, liue, and grow in them, to their reproach before others, and small peace and comfort to their owne hearts. A principall cause hereof must needs be this, that these pleasing themselves in their estate, for that they be forward in publick exercises of Religion ( though many be slacke enough in private, especially secret by themselves alone, and for that they bee

Too many  
slacke in  
private and  
secret duties.

bee free from the grosse sins of the wicked, do either not see, or not bewaile these their sins; and therefore doe not so much as seeke after, much lesse enjoy these precious promises, and the fruit of them.

Another sort ( who are more to bee pittied for their want of this comfort which God hath prepared for them, and so plentifully promised to them in especiall ) be they who groane vnder the burthen of their infirmities, and take much paines to bee eased; yet in long time finding small amendment, bee much discouraged with feare, that they shall never be able to overcome these corruptions which doe most annoy them. I cannot thinke of any thing to be a greater cause of this discouragement in these, then either the ignorance, forgetfulnesse, or not beleeving these promises, that, *He who hath begun the good*

*worke*

Weake be-  
leevers feare

Weake in  
faith too  
much dis-  
couraged.

Cause of  
discourage-  
ment.

Phil. 1.6.

Deut. 7. 24.

11. 25.

Ioshua 1. 5.

10. 8.

## Remedic.

Worke in them, will perfect it until the day of Christ: & as God promised oft, to his people going to conquer the land of Canaan, that no enemy should be able to stand against them: so hath hee as certainly promised to these, that no sinne shall haue dominion over them.

It remaineth therefore, that these and all other, who desire to conquer their corrupt nature and vnruely lusts thereof, that they doe oft set before themselves these promises, and so considering that *hee is faithfull who hath promised*, confidently looke for the victory, and so constantly fight til they obtaine the same.

This I hope may suffice in this point, to quiet the mindes of all that be troubled with doubting how they shall be able to get the mastery over their greatest corruptions.

If any should further require,

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Onely  
quaint co

to have particular promises for particular finnes, he is to know that howsoever the Lord doth sometimes descend to particulars, as that he will cleanse them from their idols, and that hee will take away the stony heart out of them, and such like.

Ezek. 36. 25  
26.

Yet this is not done in every sinne, neither is it needfull, for when God speaketh so generally, that he will cleanse vs from all unrighteousnesse, and that he will heale all our diseases, & the like many, (as we have seene in the fore-named places) who would require more? let vs then learne to apply these generall promises to our particular occasions, and I nothing doubt but it will as sufficiently comfort vs as if the Lord had said in particular, he will kill our pride, our unbelief, our hypocrisie, and the rest.

No need  
of particu-  
lars.

Apply ge-  
nerally.

Onely let vs be familiarly acquainted with these (as neede shall

Meditate &  
pray.

shall require: ) & be oft in meditation vpon these (whereof we shall haue daily vse: ) and herevnto joyne seruent prayer, that the Lord would perswade vs by his Spirit thus to rest vpon his promise for his helpe in our greatest need; and then shall we more couragiously set ourselues against our greatest sins, & daily more and more get the victory over them all, to the honour of God, and of our holy profession, to the good example and encouragement of our brethren, & to the present comfort of our owne soules,  
&c.

THE

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faith, a  
thereo



THE  
THIRD  
GENERALL  
HEAD OF  
LIVING BY  
FAITH.

*Is concerning*  
HOLY DVTIES.



Thus having scene  
how wee are to  
gather out of  
Gods promises  
daily more cer-  
taine of our salvation, both by  
faith, and by the principal fruits  
thereof, and in the second place  
how

how we may be daily more assured of a full victory over our corruptions, that they shall never overcome vs, but we the (which must needs bring much comfort to all poore distressed soules, who groan vnder the burden of the til they may be eased

Third general point

Wee are to proceede to the third general point propounded, wherein we are to haue vse of our faith against those many doubts, which arise in our hearts; how we who be so full of frailtie, and so weake in grace may yet be able to perform all those duties which God requireth at our hands, both towards his Majesty, in the first Table of the ten Commandements; and towards man, our selues, and others, in the second Table; and that in such manner as may be pleasing to him.

Many think it easie to liue godly.

For howsoever many carnall professors (in truth little better then hypocrites) imagine it is no such



such hard matter to lead a godly life, & so content themselves with such common duties, as may vphold a name in profession of true Religion; as frequenting the publique Assemblies, hying prayers in their houses, and living honestly among their neighbours : (all which must be done, and many come not so farr) yet they who haue truely tasted of Gods mercy in their redemption by Christ, do know that God hath deserved better service at their hands, and requires more duty of them namely, that as he who hath called them *u* holy, so they must be holy in all manner of conversation; and that it must be their chiefe study to adde to their faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, & to patience godlinesse, and to godlinesse brotherly kindnesse, and to brotherly kindnesse charitie.

And

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What holinessse God requires.

1 Pet. 1. 15.

2 Pet. 1. 5. 6

7

Manner of  
Gods ser-  
vice.

Luke 1. 74.  
75.

Col. 1. 10.

The life  
which God  
requires of  
belcevers.

Heb. 12. 1.

Gods chil-  
dren vnable  
thus to live  
by them-  
selues.  
Rom. 7. 21.

And for the manner of their service, it must bee 1. without feare (that is, not servile and constrained, but willing and chearfull) 2. vniversall in holinesse (towards God) in righteousness (towards men) 3. before him (as in his sight) sincerely, 4. all the dayes of their life, constantly in all states vnto the end, & so to please God in all things.

The faithfull people of God know, that this is the life which God in his word so much requireth at their hands, & which they so earnestly desire, and endeavour to performe.

But so are they beset round with sinne, and oft so taken captiue by the power of their corrupt nature, That when they would do good, euill is present with them: whereby it comes to passe, that all, even the strongest Christians, finde it a matter about their abilitie, thus to lead their liues, and many of the weaker sort be  
oft

oft discouraged, to see how weakly they performe all Christian duties.

And no marvaile, for seeing the regenerate themselves haue not receiued any such measure of grace, whereby they may thus willingly, and thoroughly; sincerely, and constantly: so serue God, as to serue him with *reuerence and Godly feare* (witness the slips and falls of the most worthy seruants of God) but all our sufficiency is of God, and his *grace must be sufficient for vs, and his power must bee magnified in our weakenes, and without Christ we can doe nothing*: Out of all this may be gathered, what neede wee haue of *faith*, to enable vs to lead this life, whereby we may please God, and finde comfort to our soules.

Which shall further appeare, if we well consider, what is necessarily required of vs sinners, that wee may please God in a-

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Heb. 12. 28.

2 Cor. 3. 5.

Chap 12. 4.

Iohn 15. 5.

Need of Faith.

What is necessary to please God.

ny dutie we performe, which I conceive be these three.

Mat. 7. 21.

1. First, a conscionable endeavour to do the will of God, in such sort as he in his word commandeth.

Psal. 51. 17.  
Esay 66. 2.

2. Secondly, a true griefe for our many failings herein, both in the deed, and right manner of doing.

Hab. 1. 6.

3. Thirdly, a beliefe, that God for Christs sake will assist vs. & accept of our weake obedience.

Reason.

All which as we see be evident in the Scripture, and oft required, so are they as manifest by reason; that seeing Gods will is the rule of all equitie, therefore whatsoever swarueth from it (though neuer so little) must needs be vnequall, and to displeasing to God.

And on the other side, seeing all our righteousness, is as a stained, or defiled cloth, such as Gods pure eyes cannot endure,

of

of necessity it follows, that they who will be acceptable to God must come vnto God in Christ, both for strength to doe that which God requireth, and for fauour, that God will be pleased to accept the satisfaction made by Christ for the pardon of their defects in their best duties, and for the allowing of their obedience to be well liking in his sight.

Whereupon it necessarily followes, that whosoever intends so to lead a godly life, that hee may bee pleasing to God, must attaine this by faith, without which, all wee doe is sinne: so the Scripture speaks plainly, *without faith it is impossible to please God.*

And yet how few bee they who haue attained this grace, so to liue by faith, as the chy to draw from Christ continual increase of spiritual strength, better to performe all holy obedience,

All our sufficiency is in Christ received by faith.

Heb 11.6.

Few please God.

dience, and daily to get more comfort, that this their obedience shall bee acceptable to God!

Two branches of this.

2. How to be accepted

Some chiefe failings in every Commandemēt.

1. Command.

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Wherein we haue these two speciall branches to be considered, how we may get this grace to leade a godly life; or how we may haue comfort that this shall be accepted.

For the former, that we may better see how vnable we bee of our selues to performe all holy obedience, and so be more willing to embrace the remedy: I desire every one carefully to examine himselfe by the Law of God, how exceedingly hee faileth in every one of them.

1. *As for example, in the first Commandement:* In not walking with God, not resting vpon him for reliefe in all his necessities, not so delighting in him, as to count nothing too deere for him, and that he is not more afraid to displease God, then any

in

in the world besides.

2. *In the second Commandement*: how slacke and slight he is in all the worship of God, both private and publicke: as namely, in private prayer (which yet for the most part is in greatest vse.) As for reading the Scriptures, and other godly bookes, how seldome? meditation alone, and conference with others how little thought vpon? So likewise for the publike what carelesse and vnfruitfull hearing, praying, singing and receiving of the Sacraments?

2  
Commad.

1

2

3

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3  
Commad.

3. *In the third Commandement* How backward he is in lifting vp the name of God; so as hee might by all his behaviour, bring God into better esteeme with those with whom he conuerseth?

4  
Commad.

4. *In the fourth Commandement.* What a doe he hath to keepe his whole man imployed about the true sanctification of the Lords Sabbath.

O 3

In



In all which whosoever shall  
 conscionably consider his waies;  
 I nothing doubt but he shall see  
 just cause to complaine of his  
 want of faith; whereby alone  
 he should receive power from  
 Christ & his Spirit, much more  
 effectually to performe all these  
 holy duties to God.

The like defect shall be found  
 vpon due examination in duties  
 of righteousness in the second  
 Table, which God requireth  
 both in regard of our selues and  
 our neighbour.

**5**  
**Comm'd.**

*As in the fifth Commandement,*  
 I wish every one duly to weigh  
 how badly hee dischargeth the  
 duty of his speciall place, either  
 in the Family, Church, or Com-  
 monwealth; both such as are set  
 aboue others, and such as be be-  
 low, governors, and governed:  
 and then he shall well see what  
 need he hath of faith, to enable  
 him to a better performance of  
 those duties, which his place re-  
 quireth.

6.18

6. In the sixt Commandement ;  
How carelesse he is both in a-  
voiding those things which  
hurt the life and health of body  
and soule, both of himselfe and  
others : and in vsing all good  
meanes for the preservation of  
both : And much more wan-  
ting in bearing and forgiving  
wrongs, in loving his enemies,  
and overcoming euill with  
goodnesse.

6  
Commād.

3

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1

Commād.

1

1

7  
Commād.

In the seventh Commandement  
likewise. What little watch and  
meanes are vsed to keepe both  
soule and body chaste : and so  
to avoid all allurements to vi-  
ciance, soberly vsing all our  
senses, and their delights.

8

Commād.

1

2

8. In the eight Commandement  
How hee failes in getting his  
goods justly, and so vsing them  
holily to Gods honour, merci-  
fully to the reliefe of his neigh-  
bour, and wisely to his owne  
good, of soule and body.

9

Commād.

9. In the ninth Commandement.

O 4

How

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b. m. m. o. 2

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10.  
Commad.

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b. m. m. o. 2

How carelesse he is, as to avoid all blemishing of his own good name, or his neighbours, any manner of way, and so to preserve either, & to recover them being wounded, by such means as God hath appointed.

10. *In the tenth Commandement.* How hardly he can bring his heart to love his neighbour as himselfe; and to be as loath to hurt him as his owne selfe, and to seeke his neighbours good as his owne.

Thus haue I briefly drawne out of the commandements, some of the chiefest duties, which we cannot deny, but that as wee are bound to performe them, and desire so to doe, so we faile much in the practise of them, neither possibly can wee doe better, till we receiue grace from Christ to enable vs therunto.

These being so manifest, I hope I shall not need to say any thing

b. m. m. o. 2

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by fea

thing more, to perswade any true Christian to labour for the increase of this precious gift of faith, whereby he may get power from Christ, better to obey God in all that he shall require at his hands.

And therefore I would now set upon this worke (which is mychiefe intent) to gather some speciall promises, and to shew the right vse of Faith, for our helpe in this behalfe.

But that I remember there is another branch of this matter, namely, how wee may doe all our workes in faith, that God will accept thereof. Wherein it will be no hard matter to shew that we are for the most part as much (if not more) failing, then in the former; as both reason and experience will proue. For a mere naturall man void of all saving grace, may be drawn by selfe-love for his owne good, or by feare of danger that might

Need of  
Faith.

2. Branch  
of this third  
point, how  
our obedi-  
ence may be  
accepted.

Mat 6.20.

2 King 10.

30.

2 Chr. 25.2.

befall him, to doe many good things, as wee read of *Herod, Iehu, Amaziah*; who did that which was right in the sight of the Lord, but not with a perfect heart.

But to bee perswaded vpon good ground, that God will accept our weake and sinfull obedience for perfect, as if it were without fault, this requires true grace, yea a greater measure then many a weake belt euer can attaine.

Many discouraged  
by their infirmities.

From hence it specially ariseth, that sundry true harted Christians, very conscionable in their transgression, be yet much discouraged; and by reason of the infirmities of their best duties haue little comfort in any thing they doe, and so loose it not a litle yet much fruit of great labours; so that it cannot be but welcome instruction to them to heare and learne how they may be assured that their weake obe-

obe-

obedience shall be pleasing to God, as if it were without fault.

In both which I will doe my best, to draw out of the welles of ~~revelation~~, the holy Scriptures, such sweete promises as shall abundantly satisfie the thirstie soul, whose chief desire is nothing more, then to have grace, whereby they may serve God acceptably with reverence and godly fear.

And first, to begin with the former, that we may assure our selves wee shall not want any needfull graces for the leading of a godly life, the Lord hath expressly said so much, *Psal. 84. 11.* For the Lord God is a Sunne and shield: The Lord will give grace and glory, no good thing will he withhold from them that walke uprightly. Which being so general, I nothing doubt but it includes this grace of holinesse among the rest. To this end also doth the Lord so often promise his

Isay 12. 3.

Isay 12. 3.

Heb. 12. 28.

How wee may be sure we shall want no grace.

Made fruit-  
full.

2

How wold  
behold that  
the new  
of the new  
of the new

his people, as Exodus 19. 6. &  
31. 13. Leviticus 26. 3. Deuter. 27.  
8. 9. Esai. 4. 3. & 35. 8. Ioh. 3.  
17. I spare to set downe the  
words, which they that list may  
easily read. Againe to the same  
end God promisseth to make his  
people fruitfull, & so compareth  
himselſe to a good husband-  
man, as in the 15. of Iohn, I am  
the Vine, & my Father is the hus-  
bandman; Every branch that be-  
areth not fruit he taketh away, and  
every branch that beareth fruit  
hee purgeth it, that it may  
bring forth more fruit. So Esay  
27. 2. 3. In that day sing ye unto  
the Lord a vineyard of red wine; I the  
Lord doe keepe it, I will water it  
every moment; least any hurt it  
I will keepe it night and day; and  
Psal 92. 14. They shall still bring  
forth fruit in old age, they shall be  
fat and flourishing.

This also is meant where the  
Lord as a good shepheard saith  
he will feed his people that they  
may

may  
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14. 1  
beab  
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may be fat, that is, a bounding  
in grace, as *Psal 23. Ezek 34. 13*  
*14. 15.* and *Psal 36. 8.* They shall  
be abundantly satisfied with the  
finesse of thy house, and thou shalt  
make them drinke of the river of  
thy pleasures, &c.

This grace of God to leade a  
godly life, is likewise intended  
in many other promises, as  
where it is said, That God will  
give strength to his people; which  
is in some places ment a-  
gainst enemies bodily or spiri-  
tually; so in ether, to walke in  
the wayes of the Lord, &c. *Esay*  
*45. 24.* Surely shall one say In the  
Lord have I righteousness and  
strength *Zach 10. 12.* And I will  
strengthen them in the Lord, and  
they shall walke up and downe in  
his Name, saith the Lord, and  
the like. That God hath wrought  
all our workes in us *Esay 26. 12.*  
and to the Apostle *Phil. 4. 13.* I  
can doe all things through Christ  
who strengtheneth mee.

*Psal 29. 11.*  
God gives  
strength.

But

Gods  
makes able  
to obey.

But to this purpose, bee most  
plaine those promises where  
God saith; He will circumcise  
thine heart, and the heart of thy  
seed, so lone the Lord thy God will  
all thine heart, and with all thy  
soule, that thou mayest love. Deut  
30. 6 And to the like effect verse  
8. And thou shalt returne and  
obey the voyce of the Lord, and doe  
all his Commandments which I  
command thee this day, which is  
here made a promise of God to  
them, what he would make the  
able to performe, as may appear  
by Hosea 3. 5 and 14. 7. and let  
24. 7. where the like promise is  
made. And so Ezek 11. 19. 20.  
And I will give them one heart,  
and I will put a new Spirit within  
you, and I will take the stony heart  
out of their flesh, and will give  
them an heart of flesh, That they  
may walke in my statutes, and  
keepe my ordinances, and doe them  
and they shall be my people, and I  
will bee their God. The like is re-  
peated

peated, Chap 36. 27. and 37. 24.

Thus wee may see in these Scriptures, and many more of like sort, how the Lord seeing the frailtie of his Children, both in obeying his will, and in believing that euer they shall be able to attaine therunto, hath for their comfort herein given many precious promises, in general containing all grace needfull to the leading of a godly life, which euer y Child of God may boldly apply to himselfe in this manner Seeing God who is faithful hath said to all his people, that hee will giue grace, that hee will sanctifie them and make them fruitfull, I will direct them with his faithfull promise, I will make them strong to walke in his wayes, and giue them a new heart to fear him for ever, and to walke in his statutes, and to keepe his ordinances, and to doe them, &c. Therefore I may boldly assure my selfe, though I bee neuer so weak,

Use of these  
generall pro-  
mises for sa-  
lification.

Exod 31.

31. 2. 2. 2.

Iohn 15 2.

Phil. 36. and

Zach 10, 52.

Ezek 36 26.

27.

Isa 26. 12.  
2 Cor 12. 9.

weake, yet through Christ I shall be able to doe all things, For hee hath wrought and will worke all our workes, and his grace shall bee sufficient for vs.

Yea, we may say, as *Esay 44. 24.* In the Lord haue I righteousness and strength.

If thus we would call to mind what God hath spoken for our comfort in this kinde, it would well hearten vs, to set vpon any dutie, which the Lord shall require at our hands, with confidence that we shall be able so to performe it, as he will approve and say, *It is Well done, good and faithfull seruant.* Where as other wise if wee looke vpon the difficultie of the worke, and our owne insufficiencie to every good dutie, wee shall haue no heart to set vpon it, but either quite giue it ouer, or very vnfruitfully and vncomfortably goe about it, as the manner of most is: whereby God hath

Math 23. 21

Difficultie.  
Insufficiencie

small

small honour, and themselves  
as little comfort in all their pro-  
fession.

This might suffice to encour-  
age vs chearfully to set vpon a  
godly life in all the parts of it,  
if we were not so vntoward to  
it in our selues, and had not so  
many discouragements from o-  
thers, and so full of vnbelieve to-  
wards God.

Particular  
grace.

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But because of all these, the  
Lord in loue is constrained to  
take more paines with vs, and  
not onely thus in generall, to  
promise vs his helpe, but he de-  
scends to particulars, and where  
he sees vs most distrustful, there  
he doth more specially promise  
his help, that so we might more  
willingly serue him.

And first, whereas we be all  
ignorant (even after regenerati-  
on) in many things, what is  
Gods will, and how to perform  
such things as God requireth  
(as may be scene in those speci-  
all

Repeated  
nine times.

God will  
teach vs.

all duties before named in every Commandement : ) & this hath bene of old, and is at this day. the complaint of the godly, and so their oft and earnest prayer to God to teach them; as that one booke of the Psalmes, and therein that one Psalm 119. doth shew, wherein this prayer is oft repeated.

For these causes it is so oft said, that the Lord will teach his people; As in that famous Prophecie of the dayes of the Gospell where the zeale and faith of Gods people is foreshewed, that they called one vpon another to frequent the publike assemblies vpon this ground, *That God would teach them his wayes, and they would walke in his pathes.* Ela. 2. 3. Mich 4. 2. So Psal. 25. 8. 9. *He will teach sinners in his wayes, and the meeke he will teach his way.* So Esay 54. 13. *And all thy children shall be taught of the Lord.* And to this purpose that is

spe-

speciall, 1 Ioh. 2. 27. where speaking of the Spirit given to all the faithfull, hee saith. *But the anoynting which yee haue receiued of him, abideth in you: and ye need not that any man teach you: but as the same anoynting teacheth you of all things, and is truth and is no lye, andauen as it hath taught you, ye shall abide in him: Many more promises to this effect might be added.*

Out of them all, thus we may conclude; Seeing Christ doth bid vs come to him, and so to auoyde our eyes with eye salue, that we may see, and God hath made so many promises to teach vs, and that his Spirit shall leade vs into all truth; therefore bee our ignorance neuer so great and our capacitie neuer so small, yet wee shall not want so much spirituall knowledge as God seeth meet. And therefore wee may with confidence come to God for it, and vsing the meanes as he hath

Vse.

Reu. 2. 18.

Ioh 16. 13.

Be our ignorance neuer so great, we shall not want competent knowledge; vsing Gods meanes in faith.



hath appointed, wee shall not misse. This may suffice for knowledge.

God will set  
our hearts  
in frame.

Ezek 11.19

Our hearts  
vntoward to  
duty.

Now for abilitie, to walke according to our knowledge, enough hath bene said in the generall. Where also we heard, that *God will giue vnto his new heart*, which is the fountaine of all obedience; and may be a singular comfort to all those, who being acquainted with the vntowardnesse of their hearts to any holy duty, specially to some, doe mistrust nothing more then this, how to get a good heart, and so to keepe it, who for their comfort, are to set before them, all those promises wherein God hath said, that he will change their hearts; whereof I spake a little before vpon occasion: that God would make his people able to obey his statutes and doe his commandments, which cannot be without a new heart, & none can haue that, but from  
God,

God, for it is not in man to set his heart aright, but this is Gods gift. As besides the former-  
 scriptures, that is manifest, *Jeremy 31. 33.* Where the Prophet speaking of the new Testament, which God would make to his people vnder the Gospell, *said, I will put my Law into their inward parts, and write it in their hearts, &c.* Which is twice repeated in the Epistle to the *Hebrewes 8. 10. & 10. 16.* which is also intended, *Act 15. 9.* where it is said of the Gentiles, to whom Peter preached that God purified their hearts by faith, and in the next Chapter, that the Lord opened the heart of Lydia. Again, that God hath given the earnest of his spirit in our hearts; that God hath joined into our hearts: that God comforteth our hearts, keeps our hearts, stablisheth them, directs them, and the like many.

From whence wee may safely  
 ga-

*Act 16. 14.*  
*2 Cor 1. 22.*  
 &  
*4. 4.*  
*2 Thes 1.*  
*15.*  
*Phil 4. 7.*  
*2 Thes 3. 3.*

Vse.

It is God  
that must  
both set and  
keepe our  
vnruly  
hearts in  
frame.

gather this. That though our hearts be neuer so corrupt, so hardned and shut vp, so darkned, distressed, declining, fainting, and wandering out of the right way, yet that God (as he hath promised) will certainly succour vs in all, and both set and keepe our hearts in frame, that they may be fit for all such seruices as it shall please the Lord to set vs about.

This I doubt not, will be welcome newes to all (so called) heart professors, who so much set and bewaile their naughtie and vbeleeuing hearts, that they may comfortably rest vpon God that hee will by his holy Spirit so guide their hearts that they may be seruiceable to him.

Thus much for the heart in generall. Now seeing the Lord cōtents not himselfe herewith, but comes more particularly to the well ordering of our affections, of ioy, loue, feare, trust, and the

he likes, we shall find it v'sefull  
for vs, to apply to our selues  
these promises, to hearten vs a-  
gainst all our doubts, concern-  
ing these affections, which are  
in the hands and feet of our  
Saviour, by which we worke and  
are carryed to euery dutie; that  
being furnished with these, wee  
shall bee more apt and readie to  
do any good worke.

And whereas among these,  
there are none more profitable  
than faith, trust & hope (which  
are though they haue some  
small difference one from the  
other, yet they bee neuer parted,  
and bee v'sually contained one  
within another, and so we will  
take them together;) Of these  
the Scripture exceeding oft wit-  
nesseth, that God giues these to  
all those whom hee means to  
save. As *Iude*, verse 3. saith of  
Faith, that it was *once giuen to the  
Saints*: the like *Ephes.* \* 2. 8. And  
*Heb* 12. 2. Christ is said to be the  
Author

Doubts  
concerning  
affections.

God giues  
faith, trust,  
and hope.  
1 Tim 2. 8.  
Eccl 5. 1.

\* Faith is  
Gods gift,  
see the place.

Luke 17. 5.

Esa 14. 20.  
50. 10.

Psal 71. 5.  
&  
23. 10.  
& 65. 5.

Vie of  
there.

Author and finisher of our faith,  
and so his Apostles prayed to  
him, Lord increase our faith: and  
Rom 12. 13. that God hath done  
to every man the measure of faith.

So likewise for trust and con-  
fidence in God, it is said of Our  
people, that they shall stay upon  
the Lord the holy one of Israel.  
Isa 14. 31. That the Lord hath found-  
ed Sion, and the poor of his people  
shall trust in it. And 17. 7. At that  
day shall a man looke to his maker,  
and his eyes shall have respect to  
the holy one of Israel: And Jer 3.  
19. Thou shalt call me, my Fa-  
ther, and shalt not turne away  
from me Zeph. 3. 12.

And for hope, David oft pro-  
fesseth, That God was his hope &  
his trust, even from his youth; and  
God made him hope even from his  
mothers wombe. Yea more, that  
God is the hope of all the ends  
of the earth, &c.

Did we well consider on this  
one side, what need we have of  
those



God promi-  
seth ioy.

Rom. 14. 17

Too few  
tast of Spi-  
rituall ioy.

Psal. 32. 11  
and 68. 3. 4  
&c.

Eley 24. 14

Come wee now to the next  
grace in the heart, the first fruit  
of our Faith, which is Ioy, I  
meane spirituall Ioy, which is  
called Ioy in the Lord, and *ioy in  
the holy Ghost*. In thinking wher-  
of I cannot but wonder, in com-  
paring together what God hath  
promised, and how little we en-  
ioy: for howsoeuer it cannot be  
denyed, but in these dayes of  
peace, many haue ioy enough,  
and too much too, yet this (vpon  
search) shall be found to be  
carnall and fleeting, not that  
spirituall and lasting joy, which  
God bestoweth on those whom  
he loues.

It may euidently appeare by  
Gods Word, that as a Father  
would haue his Children to liue  
cheerefully, so would God; and  
therefore doth hee so much call  
vpon them to reioyce, as plenti-  
fully is to be seene in the booke  
of the Psalmes, Prophets, and  
Apostles. That one for many



may serue, *Reioyce in the Lord al-  
way, and againe I say reioyce.*  
Which if there were no more,  
might let vs see Gods mind, that  
hee would haue vs not now and  
then, sometimes to reioyce, that  
is, when all goes well with vs,  
(for so the hypocrites do) but al-  
waies, even in afflictions, as the  
Apostle James exhorts, *My bre-  
thren, count it all joy, when ye fall  
into diuers temptations.* Which is  
not simply for the afflictions,  
but for the good we are assured,  
they shall bring to vs, as is said;  
*Rom. 8. 28. That all things worke  
together for our good.*

But yet they be but few, who  
attaine vnto this blessed estate,  
to reioyce alwayes in the Lord,  
as any one may well perceiue, if  
he shall consider either how sel-  
dome his heart is raiſhed with  
admiration of Gods goonesse  
towards him so vnworthy: and  
so to stirre vp his soule with the  
Prophet *David* to prayse the

Phil. 4. 4.

1 Thel. 5.  
16.

James 1. 2

Not afflictions, but  
that good,  
they bring  
vs, should  
cause vs to  
reioyce.

No true  
thankes  
where Spi-  
rituall ioy is  
not.

Lord ( which must needs bee where the heart is well affected with this joy, as there can be no true thankes where this joy is not : ) or how often his heart is disquieted, when any thing crosseth his will and desire, which would not be, if the heart were filled with this spirituall joy, which would make bitter things sweete.

It shall be therefore our wisdom to hearken vnto Gods word, wherein we shall see how plentifully the Lord hath prepared this pleasant fruit of the Spirit and promised it to all the true members of Christ, that so they may claime their part therein.

This is notably set out vnto vs in the booke of the Psalmes. As first, Psal. 19. 8. *The statutes of the Lord are right, reioycing the hearts,* Psal. 23. 4. *Thy rod and thy staffe they comfort me: 36. 8. 9. Thou shalt make them drink of the*

river of thy pleasure, for with thee  
is the fountaine of Life, and in thy  
light wee shall see light 89. 15. 16.  
Blessed are the people that knowe  
the ioyfull sound: they shall walke  
(O Lord) in the light of thy coun-  
tenance. In thy name shall they re-  
ioyce all the day, and in thy righ-  
teousnesse shall they be exalted. So  
Psalm 45. 15. Speaking of the  
members of the Church, saith:  
With gladnesse and rejoycing shall  
they bee brought, they shall enter  
into the Kings Palace. Psalm. 64.  
10. The righteous shall be glad in  
the Lord, and shall trust in the  
Lord and all the vpright in heart  
shall glory. Psalm 68. 3. But let the  
righteous be glad, let them rejoyce  
before God, yea let them excee-  
dingly rejoyce. 97. 11. 12. Light is  
sunne for the righteous, and glad-  
nesse for the vpright in heart: Re-  
joyce in the Lord ye righteous, and  
give thanks at the remembrance  
of his holinesse. 118. 15. The voyce  
of rejoycing and saluation is in the

tabernacles of the righteous. The right hand of the Lord doth valiantly 126. 3. 6. They that sow in teares shall reape in ioy. He that goeth forth & weepeth, bearing precious seed. shall doubtles come again with rejoycing bringing his sheaf with him, 132. 16. I will cloath her Priest with saluatiō, & her Saint shall shout aloud for joy. It were not hard to gather many more out of the Psalmes.

Likewise the bookes of the prophets, bee full of these. Notable is that sweet song of Esay, 12. 2. 3. Behold God is my saluation, I will trust and not be afraid. For the Lord Iehouah is my strength, and my song hee is become my saluatiō. Therefore with joy shall you draw waters out of the wells of saluation. Esa. 24. 14 They shall lift up their voyce, they shall sing for the Maiestie of the Lord. Esay. 29. 19. The meeke also shall increase their joy in the Lord, and the poore among men shall rejoyce

in the holy one of Israel. Esay. 35.  
 The whole Chapter is full of  
 heavenly comforts to vs Gen-  
 tiles: verse 1. The wilderneſſe and  
 the ſolitary place ſhall bee glad  
 for them, and the deſart ſhall  
 reioyce, and bloſſome as the Roſe.  
 Esay 56. verſe 7. I will make the  
 joyfull in my houſe of prayer. Esay.  
 62. 13. 14 Behold, my ſervants  
 ſhall reioyce, but yee ſhall be aſha-  
 med. Behold my ſervants ſhall ſing  
 for joy of heart, but ye ſhall cry for  
 ſorrow of heart, and howle for vex-  
 ation of ſpirit. Likewise in the 65.  
 of Esay be many ſweete conſola-  
 tions, He ſhall appeare to your ioy,  
 the. verſe. 10. Reioyce ye with Je-  
 ruſalem, and be glad with her all  
 ye that love her, reioyce with ioy for  
 her all that mourne for her: That  
 ye may ſucke and be ſatisfied with  
 the breſts of her conſolations, that  
 ye may milke out, and be delighted  
 with the aboundance of her glory,  
 the. 10 verſe 14. And when you  
 ſee this, your heart ſhall reioyce

Esay 65.

Joh. 16. 22.

and the hand of the Lord shall be knowne towards his seruants, and his indignation towards his enemies. In like sort spake our Sauiour to his Disciples, that their hearts should rejoyce, and their joy should no man take away from them. Ier. also hath the like, chap 31. 12. 13. Therefore they shall come and sing in the height of Zion and shall flow together to the goodnes of the Lord, &c. Then shall the Virgin reioyce in the dance, both young-men and old together: for I will turne their mourning into ioy, and will comfort them, and make them re-joyce from their sorrow. Zach. chap. 11. 19. Thus said the Lord of Hosts, the fast of the fourth moneth, &c. shall be to the house of Indah, joy and gladnes, & cheerefull feasts. I will end with that. Rom. 14. 17. The kingdome of God is righteousnesse. peace, and joy in the holy Ghost.

Vle.

Thus haue I gathered store of these promises, in which the

Lord

Lord promifeth to giue joy and gladneffe to his people: yet I fuppofe not halfe fo many, as might bee collected out of the Scriptures: for I doe not meddle with the many exhortations vnto this dutie, nor the many examples of it, nor prayers for it, all which fhew the neceffitie of it.

But the marke I ayme at, is to perfwade all who feele the want of this holy reioycing in the Lord (whereby their whole life is more vncōfortable) that God hath provided this for them; and that there is nothing but their vnbeleeuing hearts which keepe it from them. For if true Faith be the breeder of this ioy, as both Scripture & experience proue, then no maruell, that fo few attaine to this excellent grace of reioycing, when Faith it felfe is fo weake, if not wanting.

I doe wifh therefore all fuch,

Vnbeliefe  
kils this true  
ioy.

Faith is the  
breeder  
thereof.



Why so  
many pro-  
mises of  
joy.

No holding  
out without  
it.

Rare to get,  
much more  
to keepe  
this joy.

Way to at-  
taine joy.

to think with themselves what the Lord should intend, in making so many promises to this one thing, but to make vs see these two things: first, that there can bee no holdings out in a Christian course without this joy; secondly, that by reason of the many evils that befall vs in this life, it is very hard, and so very rare to get, much more to keep this joy: that by both these they may be stirred vp to labour to enjoy this joy of the Holy Ghost, whereby they may finde what is the excellency of this estate about all the estates in the whole world besides; and bee so farre from envying the wicked in their greatest prosperitie, as rather to pittie them, for that like fooles and children, they forgoe such treasure for very toys and bables.

Now the way to attaine this ioy is, ( besides earnest prayer vnto God for it ) to be much in

meditation, as vpon the many  
and most iust causes God hath  
giuen to all beleeuers store joyce:  
In also vpon these excellent pro-  
mises, wherein God hath bound  
himselfe to worke this grace in  
them, by his holy Spirit: for if  
we well weigh the all, we shall  
see, that the Lords meaning is  
not only to giue them matter of  
rejoycing, ( but whereas it too  
oft fals out, that they who shold  
reioyce, and haue good cause so  
to doe, be so held downe with  
the burthen of corruption or af-  
fliction, that they cannot lift vp  
their hands with ioy, but wast  
their dayes in sorrow: ) This is  
also Gods worke to open their  
eyes to see, and to mooue their  
hearts, and draw them by his  
Spirit to be affected with his fa-  
uours, that they with the Pro-  
phet Dauid may finde more joy  
in the light of Gods counte-  
nance, then the wicked haue in  
all their prosperitie. And thus  
much

Burthen of  
corruption  
and affliction  
holds  
vnder our  
joy.

Psal. 47.

much for this point, how a true beleever may attaine this blessed estate of liuing joyfully, what-euer doth befall him: which how much it is to bee desired all may see though they be few, who take the right way to get it.

The next grace of the heart, which God requireth of all those, whom hee hath adopted in Christ to bee his Children, is that they *should loue him with all their heart, with all their soule, with all their might,* which that wee ought to doe is not denyed of any, except Atheists; people without God; but of those that yeld it ought to bee, there be in generall two sorts, one that de- ceine themselves in thinking they doe well loue God, when as indeed they do not truely and heartily loue him, but onely say they loue him; or if they doe, it is but very slightly and carnally because all goes well with them: who

If the loue  
of God  
Denneth  
ablon

Many de-  
ceined in  
loue.

Some say  
they loue  
God, and  
doe not.

who are to be conceiued by their loose liues, and little conscience to keepe Gods commandments, that they doe not as they say, truly loue God. And these especially are to be vrged by the many commandments of God, to loue him sincerely and feruently, and to be moued hereto by those weightie arguments, which are so plentifully vsed in the holy Scripture, to perswade vs vnfainedly to loue God.

There is another sort who looking into their liues, & there finding so many infirmities and failings in all duties to God and man, doe thence conclude they haue not the loue of God in them; and thereby bee much kept downe, both from that comfort and confidence they might haue in their holy profession.

These bee the persons with whom I chiefly deale: who haue need to be hartened, first by this

Others  
feare they  
do not loue,  
yet do.

Comforts  
to such as  
griue for  
want of  
loue.

Phil. 2. 13.  
&  
1. 6.

Deut. 30. 6.

Due praises  
given to  
this one  
promise.

this, that the sight of their want of loue to God, breeding in them heartie griefe for the same is an euident token there is some true loue in them: else would they not bee so disquieted for want of this loue of God.

And secondly, this must comfort them, that he who hath giuen them to will and desire this grace, will also giue them abilitie to doe, and he that *hath begun the good worke, will also perfect it*, for so is his promise: yea he hath said, at least to all & euery such, *And the Lord thy God will circumcise thine heart, and the heart of thy seede, to loue the Lord thy God with all thy heart, and with all thy soule, that thou mayest live* which one promise, if there bee no more, is all-sufficient to perswade those that will beleue God on his word, that God (who knowes how polluted our hearts be, and vnable to loue him, so thoroughly as we ought) will

will cleanse our hearts, and so sanctifie them, that wee shall be able by his grace so to loue him as he will approue.

It is onely vnbeliefe, which keeps vs from that holy boldnesse, which made Paul to say, *I can doe all things through Christ who strengtheneth me.*

Although I doe not reade any other so expresse promise, that God will make vs to loue him, yet seeing the manifestation of Gods loue to vs, doth as certainly breed loue in vs to him again, as the kindling of a fire, will bring forth heate: therefore all the many testimonies which God giues of his loue to vs, must be so many perswasions, that wee shall loue him. Therefore it is said, *We loue him, because he first loued vs.* Let vs therefore get as many arguments of Gods loue to vs, and doubt we not but it will kindle in vs some loue to him againe.

Phil. 4. 13.

1 Ioh. 4. 19.

Vse.  
Get arguments of  
Gods loue.

Like-

Rich re-  
wards made  
to this dutie  
are incour-  
agements,  
thereto.

Feare of  
God defi-  
ned.

1

2

3

4

5

6

Likewise all the rich rewards which throughout the Scripture bee promised to those that loue God, are so many incouragements to this dutie; and so much for this.

The next is the feare of God, whereby specially I vnderstand that holy affection whereby we be made so to stand in awe of God, as to bee very vnwilling to displease him; and on the other side, to be ready to please him, both in eschuing euill, and doing good. How excellent a grace this is, of what singular vse in our whole life, how oft and earnestly it is commanded, how practised by Gods worthy seruants, and how wanting in many professors, and weak in others it is: all these, though worthy good consideration, yet seeing they would carry me too farre from my purpose, I passe them by, and will bend my speech to such as knowing all these



these, feele and complaine of the want of this grace, and desire it, and labour for it, by often prayer and other holy meanes : yet through weaknesse of Faith, cannot attaine to such a measure of his feare, as might keepe them in such awe, that they durst not either doe that which God forbid, or leaue vndone that which he commands.

These I doe beseech to attend to such promises as God hath made to his people in particular, concerning this grace ; that whereas he sees, that naturally, there is no feare of God before mens eyes, he saith he will put his feare into their hearts; as I. remic. 32. 39. 40. *And I will giue them one heart and one way, that they may feare me for ever for the good of them, and of their children after them. And I will make an everlasting covenāt with them, that I will not turne away from thē, to doe them good, but I will put my feare*

God promi-  
seth to  
make vs  
feare him.

*fear in their hearts, that they shall not depart from me. Which if we could beleeue, would sufficiently assure vs, we should not want this sauing grace, but that God will certainly bestowe it vpon vs in that time and measure hee sees meet.*

Meanes  
how this  
feare is  
wrought.

Deut. 4. 10.

But for our confirmation, the Lord doth oft reapeare this promise, as Deut. 4. 10. Where one speciall meanes, whereby this feare is wrought, is set downe: *Gather me the people together and I will make them heare my words, that they may learne to feare me all the dayes that they shall liue upon the earth, and that they may teach their children.* So Pro. 2. 4. 5. *They who seeke for wisdom shall understand the feare of God.* To like effect Deut. 6. 1. 2. & 17 19. it is specially spoken of the King and more generally of all, Chap. 32. 12. And to this purpose specially is that of the Prophet *Dauid* Psal. 40. 3. where he shewes another

another meanes whereby God doth stirre vp this grace in his people: namely, the beholding of Gods mercy on others, saying, *And he hath put a new song in my mouth, even prayse vnto our God many shall see it, and feare, and shall trust in the Lord: So likewise David being taught of God inuiceth others, saying: Come ye Children hearken to me, I will teach you the feare of the Lord. Psal. 72. 5. They shall feare thee as long as the Sun & Moone endureth through all generations. The like Psal. 102. 16. So Esay 29. 23. They shall sanctifie my name, &c. and shall feare the God of Israel* Ieremie also speaking of Gods singular mercies, which hee promiseth to his people, Chap. 33. 9. *And it shall be to me a name of ioy, a prayse and an honour before all the Nations of the earth, which shall heare all the good I doe vnto them; & they shall feare and tremble for all the goodnes,*

A second  
meanes.

Psal. 34. 11.

for all the prosperitie that I procure unto it : so Hosea 3. 5. Afterward shall the people of Israel returne & seeke the Lord their God, and David their King and shall feare the Lord and his goodnesse in the latter dayes.

This shall suffice, it would be long to cite all.

Generall  
promises,  
must haue  
their par-  
ticular ap-  
plication.

The right vse we are to make of these and the like, is ; that so oft as wee finde our hearts condemning vs for want of this feare, and doubting how ever we shall attaine to it in any good measure, so oft wee must call to minde some of these promises, which though deliuered in particular to some of Gods Children, yet in truth belonging to all of them : Therefore euery Childe of God may and ought to apply them to himselfe, and stedfastly beleue, that God will performe his Word to him, and so waiting with patience the Lords appointed season, he shall  
not

not be disappointed of his hope, but shall certainly enjoy the fruit of his desire. And thus much for this.

I see this third point, how we may bee sure of grace to leade a godly life, so as shall bee accepted, growes large, and no marvell, for it reacheth to all the duties required in both Tables. I may not therefore runne into all particulars, but will make choice of some; & namely, such as I conceiue Christians most faile in, and haue least comfort in performing them.

Of this sort bee speciall, as our spirituall seruices of God, as our prayers, and exercises in his Word and Sacraments. In all which I haue heard many of good hope, complaining that they found small comfort in these, because they performed them in so weake and sinfull manner. A principall cause wherof I haue obserued in many-

Concerning holy exercises prayers &c.

Why so small comfort in prayer, &c.

Note.  
Use of faith.

Flesh and  
spirit ming-  
led.

Weakest  
service ac-  
cepted, if  
offered in  
faith.

ny to be this, that they placed all their comfort in the good discharge of their dutie, wherein when they failed ( which they found oft) then they were discomforted. Which evidently shews, that they had little use of Faith in those duties : for Faith doth comfort in our greatest failings, as well as in the least. To make this more plaine ( which I feare is little seene of many a poore soule, who takes great paines to serue God, and yet seldom findes comfort, that his seruice being so full of infirmities is pleasing to God : ) It must be confessed, that while we live here, there is flesh & spirit mingled in all the actions of Gods Children ; so that as their best Prayers be stained with some corruption of the flesh, so I conceiue that there is some operation of the Spirit in their weakest, which being offered vp in faith, is assuredly acceptable to God ;  
and

It therein may Gods Childe find  
found comfort, not in himselfe,  
nor in his worke, but in Gods  
pardoning of all his defects, and  
accepting his obedience in the  
perfect satisfaction made by  
Christ: whereas otherwise if a-  
ny having prayed with great fer-  
uency of Spirit, shall bee concei-  
ted therewith, and not humbled  
for his failings in that his best  
prayer, and rather expecting for  
honour for the goodnesse of his  
prayer, then looking for mercy,  
only for the merit of Christ,  
(which though it be too little  
seen, yet too oft it falleth out) I  
durst boldly say that the sleepey  
prayer wherein is truth, though  
weaknes, offered vp in Faith, is  
accepted, when the weeping  
praier with more seruency with-  
out Faith, is reiected.

In so saying, be it far from my  
thought, to approue of drowfi-  
nesse, or any other grosse cor-  
ruption in prayer: or to disgrace

any

Our weak  
service ac-  
cepted for  
the satisfac-  
tion of Christ

Note.

Want of  
faith in  
Gods wor-  
ship.



**Note.**  
Use of faith.

**Flesh and  
spirit ming-  
led.**

**Weakest  
service ac-  
cepted, if  
offered in  
faith.**

ny to be this, that they placed all their comfort in the good discharge of their dutie, wherein when they failed ( which they found oft) then they were discomforted. Which evidently shews, that they had little use of Faith in those duties : for Faith doth comfort in our greatest failings, as well as in the least. To make this more plaine ( which I feare is little seene of many a poore soule, who takes great paines to serue God, and yet seldom findes comfort, that his seruice being so full of infirmities is pleasing to God : ) It must be confessed, that while we live here, there is flesh & spirit mingled in all the actions of Gods Children ; so that as their best Prayers be stained with some corruption of the flesh, so I conceiue that there is some operation of the Spirit in their weakest which being offered vp in faith, is assuredly acceptable to God ;  
and

It therein may Gods Childe find  
found comfort, not in himselfe,  
nor in his worke, but in Gods  
pardoning of all his defects, and  
accepting his obedience in the  
perfect satisfaction made by  
Christ: whereas otherwise if a-  
ny having prayed with great fer-  
uency of Spirit, shall bee concei-  
ted therewith, and not humbled  
for his failings in that his best  
prayer, and rather exp. & ing for  
favour for the goodnesse of his  
prayer, then looking for mercy,  
onely for the merit of Christ,  
(which though it be too little  
some, yet too oft it falleth out) I  
durst boldly say that the sleepey  
prayer wherein is truth, though  
weakens, offered vp in Faith, is  
accepted, when the weeping  
praier with more seruency with-  
out Faith, is reiected.

In so saying, be it far from my  
thought, to approue of drowfi-  
nesse, or any other grosse cor-  
ruption in prayer: or to disgrace  
any

Our weak  
service ac-  
cepted for  
the satisfac-  
tion of Christ

Note.

Want of  
faith in  
Gods wor-  
ship.

Not hum-  
bled in best  
prayers.

any zeale or gift of Gods Spirit in prayer ; but that I ayme, is to discover a common, and yet close and dangerous corruption in our prayers, and other holy exercises, that when wee performe these in any sort to our liking, then we be glad and requiet, that God will accept them. I deny not but such may then rejoyce in the assistance of Gods Spirite : but the fault I finde, is, that these haue in such times, little vse of their Faith, or not beholding the blemishes of these their best seruices of God, they are not humbled for them ; and so not driuen out of themselves to seeke for fauour in Christ, in whom alone God is well pleased : and thus they staine their best duties for want of faith.

This will more clearely be seen in the contrary, when these doe pray, or heare, reade, or meditate, or receiue the Sacraments with

with much accusation to their conscience, they have no comfort that such duties shall be accepted, which must needs arise from want of faith, for did they in their poorest prayers ( for which they be most humbled ) cometo God in Christ for pardon, beleeving that their imperfections should be covered by the full and perfect satisfaction of Christ, they might find comfort in their weakest obedience, and so be more encouraged to true God.

This then is that I would persuade all that would find sound and lasting comfort in their prayers, and other holy exercises, in the best duties to beware of pride, which accompanieth them, and to that end ever to thinke of their failings, to humble them, and driue to Christ, that so they may offer vp their sacrifice in faith, and be accepted. On the other side, when

Q

they

No comfort.

Till we goe out of our selues.

Remedie  
How to find comfort.

Beware of pride in the best.

Shun doub-  
ting in wea-  
kest.

Need of  
faith

Gods pro-  
mises must  
make bold.

they be most dejected, then to beware of despaire, doubting, and discouragement, which be vsuall companions of vs in the sense of our wants; and to comfort our selues by faith in Christ in that wee know, hee is as able and willing to cure great diseases, as small; to pardon our fouler falls, as our lesser slips.

In all which we now see that which I intended, how needfull it is to be stored & strengthened with Faith, that we may finde comfort in our prayers, and other holy exercises: which I know is much wanting in many true hearted Christians, for whose sake in speciall I write this, & will now for their further comfort lay out some store of precious promises, which God our Father hath treasured vp in his word to this purpose, that we his children might be emboldened to come with confidence to him in all our necessities.

Pervsing these, I find that the  
farre greater number of them,  
doe specially promise that God  
wil accept our prayers, & grant  
our desires, & do not so expres-  
ly assure vs that God will assist  
vs, and make vs able to pray,  
(which yet sundry promises  
doe.) I will therefore here ga-  
ther such as expressly promise  
Gods helpe to teach vs to pray,  
for that wee are no lesse subject  
to doubt of our abilitie to pray  
right, then of Gods readinesse  
to heare our poore and weake  
prayers.

Among all, that comes first  
to minde, which might serue in  
stead of all, if we could hold it  
fast: where the Apostle labou-  
ring to comfort the hearts of  
Gods Children over all their  
corruptions & afflictions, doth  
answer a great objection, which  
many a heaue heart makes  
namely this: I am oft so distres-  
sed that I am not able to pray, &

God pro-  
misseth to  
make vs a-  
ble to pray.

Many trou-  
bled that  
they cannot  
pray.

Q 2

how

Ezay. 28. 14.

Psal. 32. 3.

Rom. 8. 16.

how then may I looke for any helpe at Gods hand? Thus it fareth oft with Gods Children, and those not of the weakest sort, that their hearts be so sore oppressed, that they can do nothing but sigh and groane, not able to set aright their hearts to pray to God. As wee read of *Hezekiah*, that he like a Crane or Swallow did chatter, and did mourne as a Dove, not able to utter his griefes to God. The like wee read of *David* oft, how he roared for griefe, but could not come to make his moane to God, and the like many. Yea, what more ordinary complaint doe wee heare made by many worthy Christians in their extremities, then this to their friends, O helpe mee, I cannot pray?

To this sore tentation, the Apostle answers, saying; *Like unto the Spirit helpeth our infirmities, for wee know not what wee should pray*



pray for, as we ought: But the Spirit it selfe maketh intercession for us, with groanings that cannot be uttered: And hee that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. Wherein hee truely confesseth, that he and all the rest of Gods children doe know this by wofull experience, that they in such cases know not what they should pray as they ought. But yet for all this God hath not left vs comfortlesse, for he hath given vs his owne Spirit to succour & help vs, (as it were to beare that part of the burthen which is too heauie for vs to beare: ) and whereas wee cannot pray as wee ought, that selfesame Spirit shall by his power make vs so able to pray, with such feeling, Faith, and fervencie, as no words can expresse: in such sort that God who both knowes and regards

Q 3                      the

the secret desires of the heart, beholding the worke of the Spirit, doth graciously accept and approue of those prayers of his children.

I make no doubt but this is the intent of the Apostle in this Scripture. In which if there were no more, is enough to comfort any poore afflicted soule against this temptation, that they cannot pray; In that God hath given vs his Spirit so to helpe vs, that our poore prayers are said to bee the prayers of Gods Spirit in vs, which God cannot deny.

Ephe. 6. 18.  
Iude v. 20.

Differen:ce  
of prayers  
true and  
counterfeit.

This I take to bee the cause, why else-where wee are called vpon to pray in *the Spirit*, and in *the holy Ghost*; that is, as he doth teach vs, not as any naturall gift can.

Where I note a speciall difference of true prayer from counterfeit, which may be excellent in speech, but wanting this  
breath

breath of Gods Spirit, it is but a dead sacrifice, vnpleasing to God, and vnprofitable to him that offereth it.

And therefore I advise all, who looke for comfort by their prayers, more to labour for Spirit, then speech in prayers. And so much for this Scripture, wherevpon I haue stood the longer, for that it may suffice in stead of all. But seeing the Lord knowing our weaknesse, hath in all ages of his Church, comforted his people with the like, it shall more confirme vs to heare more of these sweet promises.

Labour in  
prayer more  
for spirit  
then speech.

To this may well be referred that which one of *Iobs* friends said to comfort him ( which doubtlesse was good comfort, howsoever misapplied ) when after some good exhortations, he makes many more gracious promises, among all he addes these: *For thou shalt haue thy de-*

Promises  
for prayer.

*Iob 12.*

21. &amp; 6.

26.

27.

Iob 33. 26.

Psal. 32. 6.

Esay 58. 9.

Ier. 29. 12.

13.

31. 9.

light in the Almighty, & shall lift  
 up thy face to God. Thou shalt  
 make thy prayer unto him, and he  
 shall heare thee, and thou shalt pay  
 thy vowes, &c. And in like man-  
 ner doth another of Iob's friends  
 say, Hee shall pray unto the Lord,  
 and he will be fauourable to him.  
 So David in his time said. For  
 this shall every one that is godly  
 pray unto thee, in the time when  
 thou maist be found. And the Pro-  
 phet Esay makes such promises  
 to the people in his time: Then  
 shalt thou call, and the Lord will  
 answer, thou shalt cry, and he shall  
 say, Here I am: So Ieremy, then  
 shall ye call upon me, and yee shall  
 goe and pray unto me, and I will  
 bearken to you. And ye shall seeke  
 me and finde mee, whea you shall  
 search for me with all your heart.  
 Againe, they shall come with we-  
 ping and with supplications will I  
 lead them, I will cause them to  
 walke by the rivers of water in a  
 strait way wherein they shall not  
 stumble,

stumble for I am a father to Isra-  
 el, and Ephraim is my first borne.  
 And againe, In those dayes, and in  
 that time saith the Lord, the chil-  
 dren of Israel shall come, they and  
 the Children of Iudah together,  
 going and weeping, they shall goe  
 & seek the Lord their God. Hos.  
 3.5. &c. So Zachary in his time  
 prophesied, that God would poure  
 out upon the house of David, and  
 upon the Inhabitants of Ierusalem  
 the spirit of grace & supplications.  
 They shall call upon my name, &  
 I will heare them. I will say, is  
 my people : and they shall say, the  
 Lord is my God. Our Lord Iesus  
 Christ in his time cōforted his  
 Disciples, that they should not  
 so hang vpon him, as to haue no  
 confidence in God the Father :  
 but they shall boldly pray to the  
 Father in his name, and shall re-  
 ceive whatsoeuer they aske. No  
 doubt but more places to this  
 purpose might be cited.

30. 4.

Zach. 12. 10

13. 9.

Ioh. 16. 23.

24.

26.

The maine intent of them all, Vse.

Q 5

is

is not so much, to shew it is our  
dutie thus to seeke the Lord, &  
to call vpon him, or to perswade  
therevnto, which is in many  
Scriptures required; but rather,  
whereas many are very willing  
to call vpon God according to  
his will, and so as might please  
him, but finding so small abili-  
tie to pray as they would, they  
bee discouraged; all this is to  
draw them to beleue, that God  
by his Spirit will teach them to  
pray so as hee will heare them:  
the certaintie whereof depends  
not vpon any worthines of our  
persons or prayers, but onely  
vpon the mercy of God in pro-  
mising, and vpon his truth in  
performing his promise; both  
which we deny, and so rob God  
of his chiefeft honour, if we be-  
leue not that God wil make vs  
able by his Spirit, so to call vpon  
him, as he will accept in his  
Sonne. And therefore in all our  
doubts and feares about this  
matter,

1

2

matter, our only refuge must be to these promises, and so to giue credit vnto them, that we comfortably seeke & looke for help from God, when wee can find none in our selues.

And thus much for our comfort, that God will assist vs by his Spirit in our prayers, which also might suffice to assure vs that he will also accept vs: for so much is expressed in the most of them, and necessarily implied in them all.

But seeing the Lord ( who better sees what we most need, then we doe our selues ) hath made so many promises, that he will accept our poore seruices, though never so weake, if they be in truth ( which will be welcome newes to many an humble heart ) I may not defraud them of these comforts, but wil lay them open for their vse, and beseech the Lord to make them profitable to all that vn-  
fai-

That God  
will accept  
our prayers.



fainedly desire it.

Deut. 30.

When *Moses* from God had sharply denounced tearefull judgements against *Israel* for their sin, & namely, a scattering among the Heathen, hee addes this comfort: *But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thy heart, and with all thy soule:* and to like effect he addes much more.

Vie.

2 Chron. 7.  
15.

This promise may bee specially comfortable, to any poore soul cast down in sense of some grievous fall, whereby he may see Gods readinesse to receive any poore sinner comming vnto him. The like promise did the Lord make to *Salomon* after his prayer, laying; *Mine eyes shall be open, & mine eares attend to thy prayer in this place.* And full oft we reade, that the Lord promised to his people, that if they should seek him, he would be found of them, as 2 Chron.

15. 2. the Prophet told *Asa* the King. *Ier.* 29. 13. And 1 *Chron.* 18. 9. *David* said the same to *Salomon* his sonne, *Psal.* 34. 10. They that seeke the Lord shall not want any good thing. The selfe same thing is truly to be gathered out of all these places wher the faithfull professe, either that God had heard their prayers; or their faith and confidence in God, that hee will heare their prayers: both which be grounded on Gods promises, that he will heare them. Of this sort there be many, as in the *Psalmes* so in sundry other Scriptures: The Lord hath heard the voice of my weeping, the Lord hath heard my supplication, the Lord will receive my prayer. And *Psal* 9. 10. Thou Lord hast not forsaken them that seeke thee. *Psal.* 10. 17. Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine eare to heare. *Psal.* 18. 3. I will call upon the

God heareth prayers

*Psal.* 6. 8. 9.

*the Lord who is worthy to be praised: so shall I be saved from mine enemies. Psal. 20. 6. Now I know the Lord sancteth his annointed, hee will heare him from his holy heaven, with the saving strength of his right hand. These are sufficient to manifest this truth.*

Many promises for prayer.

But seeing my scope is rather to stirre vp to beleue, I hope it will not be more tedious to any to read these and consider them; then it is to me to gather them; and I may truely say, I haue often read them with comfort: for sometimes one, sometimes another doth more affect, I will therefore not spare to adde many more.

To this purpose, notable is that in the *Psal. 34. 15. The eyes of the Lord are vpon the righteous and his eares are open to their cry. Vers. 17. The righteous cry, and the Lord heareth and delivereth them out of all their troubles. Which is oft repeated, Psa. 107.*

6.13.19.28. Ps. 50.15. the Lord  
saith, Call upon mee in the day of  
trouble, I will deliver thee, and  
thou shalt glorifie mee. And, For Psal. 86. 5.  
thou Lord art good and readie to  
forgive, and plenteous in mercy to  
all them that call upon thee, &c.  
ver. 6. 7. Psalm. 102. 17. He will  
regard the prayer of the destitute,  
and not despise their prayer, to ver  
20. to heare the groaning of the  
prisoner, to loose those that are ap-  
pointed to death. The Lord is nigh  
to all that cal upon him, to all that  
call upon him in truth. Hee will  
fulfil the desire of them that feare  
him, he also will heare their cry,  
and will save them, Pro. 15 8. but  
the prayer of the upright is his d-  
light, and ver. 29. but he heareth  
the prayer of the righteous. He wil  
be very gracious unto thee, at the  
voyce of thy cry, when he shall hear  
it, he will answer thee, Ioc. 2. 32  
And it shall come to passe, that  
who/soever shall call on the name  
of the Lord shall bee delivered.  
Act.

Psal. 145.

18.

19.

Esay 30. 19.

Christ  
makes ma-  
ny promises

Mat. 7. 7. 8,  
9, 10, 11.

Act. 2. 21. the same is repeated,  
and Rom. 10. 13.

Thus we see how plentifully  
hath beene renewed this pro-  
mise of hearing the prayers of  
his people, in all ages of his  
Church vntill Christ, who  
(knowing that wee vnder, the  
Gospel haue as great need both  
to pray, and to bee comforted,  
that God wil heare our prayers)  
hath given vs many encourage-  
ments to pray in Faith, *Aske*  
*and it shall be given you, seeke and*  
*ye shall finde, knocke and it shall*  
*bee opened vnto you. For euerie*  
*one that asketh, receiveth, and he*  
*that seeketh, findeth, and to him*  
*that knocketh, it shall bee opened.*  
The same is set downe, Luk. 11  
from vers. 9. to 13. where it is  
said, *If yee then being euill, know*  
*how to giue good gifts vnto your*  
*children: how much more shall*  
*your heavenly Father giue the ho-*  
*ly Spirit to them that aske him?*  
So our Saviour said to the Wo-  
man

man of Samaria, if thou knewest the gift of God, and who it is that saith to thee, Give mee to drinke, thou wouldest haue asked of him, and he would haue giuen thee the liuing water. Ioh. 4. 10.

Likewise in those heavenly & last speeches, which he vttered to his Disciples, he oft repeated those promises, saying: *Whatsoeuer ye shall aske in my name, that will I doe, that the Father may be glorified in the Son: If ye shall aske anything in my name, I will do it.* Ioh. 15. 13.

The like oft, Ioh. 15. 7. 16. 16. 23. and 24. *Aske and ye shall receive, that your joy may be full: so the Apostle oft; for the same Lord* Rom. 10 12 *ouer all is rich vnto all that call vpon him, Iam. 5. 15. The prayer of faith shall saue the sicke, & the Lord shall raise him vp, and if he haue committed sinne, it shall bee forgiven him: & ver. 16. the effectual prayer of the righteous availeth much. The Apostle Iohn hath the like saying, And whatsoeuer* 1 Ioh. 3. 22.

- 5.14. We aske of him, We receiue. And againe, And this is the confidence we haue in him, that if We aske any thing according to his will he heareth vs, And if we know that he heareth vs, whatsoeuer wee aske, we know that we haue the petitions that We desire of him. And in the next place. If any see his brother sin a sinne which is not vnto death, he shall aske, and he shal giue him life, &c.

Vse.

Thus haue wee store of these promises, wherein the Lord bindeth himself, to heare our prayers, and grant our requests; the end of all which is, to cure this sore discale of our nature, that we be so full of distrust, and so hardly beleecue that God will accept our prayers, they being so weake, and our selues so unworthy. For remedie whereof we are to be familiarly acquainted with these promises, and to make choice of some of them, such as to our feeling are most com-



comfortable; that when we goe to pray, wee may meditate on them, so that wee may bee perswaded by them, that God will graciously pardon all our failings & accept our poore indeuours, in the perfect satisfaction made by Christ for vs. The fruit of this practice would bee exceeding gaeat, both to breed in vs a greater delight in this holy dutie, ( which vsually is so much wanting: ) And to make all our prayers more effectuell, for the obtaining of all good things at the hand of God. Whereas on the other side, by neglecting this duty of meditating on these promises, wee shall disable our selues from all comfortable practice or prayer, and become more guiltie not onely of contempt of Gods bountie in making such promises vnto vs: but withall of greater impietie, in making the holy and true God a lyer, in that wee doe not beleeue

When wee  
goe to pray.

I

2

Hurt by  
no medita-  
tions on  
Gods pro-  
mises.

leeue him in that w<sup>ch</sup> hee speaketh. Therefore as we desire to avoid these fore evils, and attaine these great benefits, let vs make high account of these promises, and so make them our owne, that wee may haue the right vse of them, especially in all time of need.

All sacrifices accepted.

This which hath been said of Gods gracious accepting of our prayers, may as truly be applied to all other holy exercises of religion and service of God: In all of which the Lord is as ready both to enable vs to the worke, and to be pleased with our sincere endeouours, we offering them vp to God with faith in the mediation of Christ Iesus.

Yet seeing besides these, we haue many promises, that God will be pleased with our sacrifices (which may be truly vnderstood of all) it will adde to our comfort, if wee shall advisedly

con-

consider of them: of which sort  
 is that in the Psalm. 51. 19. *Then  
 shall thou be pleased with the sa-  
 crifice of righteousness, &c.* As  
 Moses blessed the Tribe of Za-  
 bulon in the same words: so the  
 Apostle Peter speaking of all the  
 faithfull, saith; *Ye also as living  
 stones are built upon a spirituall  
 house, an holy Priest-hood to offer  
 up spiritual sacrifice, acceptable to  
 God by Iesus Christ.* And Paul  
 writing to the Philippians, spea-  
 king of the reliefe which they  
 sent to him, calleth it an odour of  
 a sweet smell, a sacrifice accepta-  
 ble, and pleasing to God. And wri-  
 ting to the Romanes, 12. 1. saith,  
*I beseech you therefore brethren by  
 the mercies of God, that ye present  
 your bodies a living sacrifice, holy,  
 acceptable to God, which is your  
 reasonable service.* The Lord by  
 Moses did oftentimes tell his  
 people, that they offering up  
 their sacrifices such as he com-  
 manded, they should be accepted

Deut. 33. 19  
 1 Pet. 2. 5.

Phil. 4. 18.

as

as Levit. 14. 22. to 21. 23. 11. 26  
11. So Mal. 3. 4. *Then shall the  
offerings of Iudah and Ierusalem  
be pleasant to the Lord, as in the  
dayes of old, & as in former yeers.*

This also may be gathered out  
of that which Moses told the  
people of Israel from the Lord,  
that their bringing their sacrific-  
ces to the doore of the Taber-  
nacle of the Congregation,

Exo. 19. 43.

*Th re hee would meete the people  
of Israel. & the Tabernacle should  
be sanctified by his glory.* Which  
may bee gathered out of that  
which followeth, that the Lord  
would dwell among them, and  
be their God, to heare and help  
them, which is elsewhere oft re-  
peated, *Esay 60. 7.* foreshewed  
this saying, *They shall come with  
acceptance, &c.* And hitherto  
may be well referred the many  
favours which God promiseth  
to our obedience, which is an  
acceptable sacrifice to God, of-  
fered vp in Christ. As the Lord  
said

did vnto Cain, If thou doe well  
shalt thou not be accepted? the like  
the Lord said to his people of Is-  
rael in preparing them to heare  
his Law: Now therefore if ye will  
obey my voyce indeed, & keepe my  
commandment, then ye shall be a peculi-  
ar treasure vnto me aboue all peo-  
ple for all the earth is mine. And  
ye shall be vnto me a kingdome of  
priests, and an holy Na<sup>n</sup>ion. Le-  
uit. 26. 3. to 14. and Dent. 28.  
1. to 14. be many speciall bles-  
sings promised to the Lords  
people, if they would hearken  
to his voyce, and obserue & doe  
all his Commandements, and  
to conclude with that sweete  
promise, Psal. 84 11. For the  
Lord God is a Sun and Shield, the  
Lord will giue grace and glory:  
no good thing will hee with-hold  
from them that walke uprightly.

Gen. 4. 7.

Exod. 19. 5.

6.

Out of these promises, and the  
like many, we may boldly assure  
our selues, that although by rea-  
son of our corruption shil dwell-  
ling

Vse.

ling in vs, wee can never offer vp any sacrifice to God, without blemish and spot (for which God might justly reject all we offer vnto him) yet we offering them vp in the name of Christ they shall bee accepted and rewarded.

Were wee well perswaded hereof, it would put life into vs and make vs performe all holy duties much more cheerefully and constantly, which through want of this Faith, are at least more vncomfortably performed by vs.

I leaue the deeper consideration of both these, to the conscience of every one who will take tryall of himselfe, namely, what small comfort he finds in any of his spirituall services; and on the other side, what a comfort it would be, if he might be assured that God would both assist him & accept them at his hand. Wherof seeing he hath God so  
firmly

any bound by promise; that  
cannot without great sinne,  
goe to God, and to his owne  
soule, call this into questi-

Therefore exhort all who see  
their weaknesse in this kind, to  
take speciall notice of these and  
such like promises, and so every  
man apply them to himselfe, in  
case of neede, that hee may  
be cheerefully set vpon all  
his duties, and more conscio-  
usly perform them to the glo-  
ry of God, and his owne com-  
fort, and the good encourage-  
ment of others.

This which hath been said in  
speciall for prayer, and so in ge-  
nerall for all our sacrifices, may  
well bee applyed to the Word  
and Sacraments, yea to all pri-  
uate exercises of Religion, yea  
to all workes of mercie; which  
are all of them sacrifices, which  
God hath commanded, & pro-  
mised to accept at our hands.

R

Yet



Word.

Yet seeing wofull experience bewrayeth that too too many (& those not of the worst sort) doe find small comfort in the ordinary ministry of the word and receiving the holy Sacraments: I will doe my best endeavour to redresse this sore evil, and shew how anywho will be guided by Gods word may more cheerfully set vpon their holy duties, & reape more fruit and comfort by them.

Why the word is vnfruitfull.

1. On the Ministers part.

I cannot bee ignorant of this, that there bee many causes of this vnfruitfulness, & vncomfortableness in these holy services of God, both in the Minister & people; especially in the preaching of the word, when hee doth not apply himselfe to the capacitie and best edification of the hearers: wherein there is much failing many wayes, and this not the least, that where many good doctrines and vies are delivered, yet there is not  
such

such a convincing of the conscience, as might constrain the hearer to confesse his guiltines. & to make conscience to yeeld better obedience to that which is taught him.

In the people also there is great carelesnesse in preparing themselves before they come; dulnes and wandring of minde, when they hear the word, with like neglect of meditating on what they heard: By any of which much more by all, the word is made vnfruitfull.

But to treat of these, is beyond my scope and matter intended, which is chiefly to help such as having a true desire and care to profit by Gods holy ordinances yet be so discouraged by their many infirmities in the vse of them, that they haue small comfort in them, and would if they durst, forbear the vse of them.

The principall cause hereof I obserue, is this, that they

2. On the peoples, in three things

Many discouraged.

too much looking into themselves (where they find no ability to do what they would) and not looking sufficiently to God in whom is all their help: they enjoy not that fruit & comfort in Gods service which they desire.

**Remedy.**

For remedy whereof I know no better way, then to bee acquainted with Gods promises made to such as shall hearken to his word, and receiue the holy Sacraments the scales of the word, that by these they may bee comforted that God will blesse his owne ordinances to their edification and salvation.

**I**  
**Hearing of**  
**the word.**

First, for the hearing of the word, that which the Prophet *Esaie* speaketh, might suffice to perswade any (who will give credit to this report) that it shall not be lost labour to hearken to Gods word. The place is worthy speciall obseruation: *Hoe*

*Esaie 55.1.*

*everyone that thirsteth come ye to the*

the waters, and hee that hath no  
money, come ye, buy and eat, yea  
more, buy wine and milke without  
money, and without price. Where-  
fore doe yet spend money for that  
which is no bread, and your labour  
for that which satisfieth not? hear-  
ken diligently vnto mee, and eat  
ye that which is good, and let your  
soules delight in selfe in fauour. En-  
dure your care and come vnto me,  
heare and your soules shall live, and  
I will make an everlasting Cove-  
nant with you, then the fore mer-  
itor of Dauid.

2

3

In this Scripture (to passe by  
many other profitable matters  
which may be collected;) these  
for our purpose must be obser-  
ued: First, how freely the Lord  
offereth saving grace to such as  
have none, nor any thing wher-  
by they might purchase it: Se-  
condly, he setteth out the way  
whereby they may enjoy it,  
namely, a diligent hearing and  
believing Gods Word: To

1

3

R 3 which

which end hee thirdly makes most sweet promises, that their soules shall live, that is, they shall be quickned in Christ, and in him, the seed of David, be made partakers of these mercies, which shall never decay. From hence what encouragement may any poore soule take to hearken unto Gods word, when he may go on so good ground, assure himselfe, that thereby he shall attain unto salvation, and all needfull graces for this life?

This is notably confirmed by all these Scriptures, which testify, That the word is able to save our soules, as James 1. 21. wherefore lay apart all filthinesse, & superfluities of naughtines, & receive with meeknes the ingrafted word, which is able to save your soules. So Paul exhorted Timothy, to many excellent duties, among the rest gives this, Take heed thyselfe, and unto the doctrine continue therein for by doing this,

1 Tim. 4. 16

do this

thou shalt both save thy selfe, and  
them that heare thee: again, (spea-  
king to the Elders of the Church  
of Ephesus, saith, And now  
brethren I commend you to God,  
and to the word of his grace, which  
is able to build you up, and to give  
you an inheritance among all them  
which are sanctified. So likewise  
to the Corinthians hee saith, Is  
pleased God by the foolishnesse of  
preaching to save them that be-  
lieve.

Act. 20. 32.

2 Cor. 1. 21

All which Scriptures, & many  
other to the like effect, doe evi-  
dently confirme vnto vs, that as  
there is no salvation ordinarily  
without the preaching of the  
word, so whosoever shall con-  
fessionably attend to it, shall cer-  
tainly be saved: which if it were  
believed, it could not but make  
men run to it with great alacri-  
ty, & so should they find much  
comfort thereby.

Faith in  
these promi-  
ses would  
beget an  
hunger af-  
ter hearing  
the word.

To this purpose beethere so  
many commendations of the

R 4

word

Booke of  
Psalmes.

9. 1. 0. 1. 5. 1.

10. 1. 0. 1. 5. 1.

9.

Note.

word throughout the Scriptures, specially in the booke of the *Psalmes*, and of the *Proverbs*. It would be too long to cite all: yet all are to be referred to this end, to breed in us a greater delight in this word, which bringeth such incomparable benefits. Of this sort are these, *Psal.* 119. 7. &c. *The Lord is perfect, converting the souls: The testimonies of the Lord are sure making wise the simple. The statutes of the Lord are right, rejoycing the heart. And so forth to like effect in the same place.* The whole *Psal.* 119. was written to this purpose, to set out the excellencie of this word in all respects, and specially for the worthy effects, and fruits which it bringeth forth in every one, who truly embraceth it: so that it is observed by many learned Divines, that among 176. vers. there be scarce foure or five at the most, wher-



in there is not some commendation of the word to stirre vp all Gods people better to esteeme and more diligently to attend to it, that they may enjoy the fruits of it, at all times, and in all states. To which end I require every true Christian to be much exercised in this *Psalme*, that they may be familiarly acquainted with it, and so have it in readiness for their vse in all their necessities.

I might say as much for the booke of the *Proverbs*, wherein besides the many and most wise directions for the well ordering of our whole life, are contained especially in the first nine Chapters, admirable commendations of those heavenly instructions, which God as a Father by his servants doth give unto his Children. A few for many: *Take fast hold of instruction, let her not goe: Keep her for her by life. Whom is what*

Booke of  
the Pro-  
verbs.

Especially  
in the first  
9. Chapters

Pro. 4. 13.

can bee more contained then  
this; than instruction is our life  
meaning that thereby we attain  
all things pertaining to the con-  
sult of this life, and of that to  
come.

This might be set out at large  
in many particulars, both in es-  
caping of manifold evils, sins  
and punishments, which they  
fall into, who want or will not  
receiue these instructions, as  
so in the enjoying of many ble-  
ssings bodily & spirituall, which  
others want: but I leaue the fur-  
ther consideration of these to  
every ones particular meditation,  
who desires to see the truth  
heretof. No doubt, David meant  
no lesse, when hee said, Great  
peace (is and shall bee) *unto them  
that love thy Law: and nothing  
shall offend him.* Who would  
not highly prize that word  
which brings all manner of wis-  
dome, to all sorts, learned, vn-  
learned, wise and silly, old and  
young.

Psal. 119.  
195.

young yet al this, doth that one booke of the *Proverbs*, as is expressly said in the six first ver. of the first chap. as you may there read; and therefore how much more is this to be found in the whole Scripture?

Which, mee thinkes should put life into any good heart, to be much conversant in the hearing, reading and meditating of the word of God. For further quickning herein, I will onely quote the places, & refer every one that listeth to heare more of this matter, to peruse them; and so shall hee find enough to hearten him still to this dutie. *Pro.* 1. 9. 23. 2. from 1. to 19. 3. 1. to 4. 13. to 24. 4. 5. to 13. 20. to 22. 6. 20. to 24. 7. 1. to 5. 8. the whole Chapter.

In these and many other places of the old and new Testament; the Lord knowing our exceeding backwardnes in true receiving, & keeping his word,  
(which

Viz.

Appl. and  
on.

(which yet is so necessary, as  
that there is no salvation with-  
out it) doth make so many pre-  
cious promises, as I know not  
whether to any thing more;  
That at least by some of them,  
we, who be so full of doubting  
how we may attain to the right  
vse of the word, may be more  
heartened to a conscionable &  
constant attendance vnto it, that  
so wee may in due season reap  
the sweet fruit thereof.

What to do  
when we go  
to heare the  
word read,  
or preached

This then must bee the care  
and labour of every one, who  
feels the want of this comfort-  
able vse of Gods word, & ear-  
nestly desires it, to be well ac-  
quainted with these promises,  
and out of all to gather some of  
the best, such as seeme to him  
most speciall, and so commit  
them to memory, that when so-  
ever he goeth to the word, he  
may meditate vpon these, and  
so bee more encouraged to at-  
tend vnto Gods word with ex-  
pecta-

pecta-

meditation of Gods blessing vpon  
his labour.

The want of this meditation  
vpon Gods promises when we  
goe to the word, is one chiefe  
cause of that great sinne of vn-  
fruitfull hearing, and conse-  
quently of that little growth in  
grace, which is every where to  
be seene among ordinary refor-  
mers to the publike Ministry, as  
the Apostle reporteth of the  
Hebrewes, that the *Word prea-  
ched did not profit them, being not  
mingled with Faith in them that  
heard it.*

Out of this which hath beene  
said of the word in generall,  
(which well may be referred to  
all the severall exercises therein,  
publique or private, to every of  
which, many of these promises  
doe pertaine) we may safely ga-  
ther comfort in the vse of the  
Sacraments, which be truly cal-  
led a visible Word, because that  
which is spoken in the word to  
the

Cause of  
vnfruitfull  
hearing;  
&  
So of growth  
in grace.

Heb. 4.2.

Sacraments

Sacraments  
a visible  
word.

the eare, is in visible signes represented to our eyes, and sealed to our hearts, that we may be the more assured of them to be ours; so that if we had no special promises made expressly to them, yet we might out of the former receive sufficient encouragement to looke for the benefit of them: that is, to be made partakers of Christ and life in him; which is the summe and substance of all that which is promised in the word.

But seeing the Lord, & who in all ages of his Church ordained these holy signes & scales of his Testament, in which he bequeathed Christ and all his benefits to true beleivers, and their seed; knowing our great weakness of faith in receiving these scales hath so laboured to giue vs assurance, that (if we thinke there is any truth in him) we may be as sure that Christ and all his merits are ours, as the outward signes



things which wee see with our eyes, and our hands doe handle; lay for our comfort carefully consider hereof.

Not to meddle with the Sacraments of the old Testament *Circumcision* and the *Passover*, both which were to the people of God *sure seals of the righteousness of faith*, as the Apostle speaketh of *Circumcision*; and both as truly belong to all the sacraments of the old and new Testament; this one Scripture might sufficiently assure any, that he truly receiving the outward seals, according to Gods appointment, should as certainly be partaker of Christ and all his benefits, (which are the things sealed,) as he is partaker of the inward seals: the certaintie whereof depends on Gods truth and faithfulness, as in his word, so in the seals thereof; who doth as truly give that which he promiseth and sealeth; as he doth

Rom. 4. 11.



doth freely giue any promise or  
seale.

We doe justly account him an  
honest man, who will not be as  
good as his word; much more  
him who will seale a covenant,  
and yet not performe it.

Be it farre off then, from any  
Christian to impute this to God  
that he giues vaine words and  
seales, and doth not as truly  
giue that which hee promitteth  
and sealeth.

But the sole cause why many  
who come to the word and Sa-  
craments, are not partakers in  
them of Christ; who is truly our  
Gods part offered in them, is  
this: That they doe not inward-  
ly by faith receiue that which is  
promised and sealed, as they doe  
outwardly receiue the word &  
seale.

It shall be our wisdom then  
whensoever we go to the word  
and Sacraments, specially to  
labour for faith, that thereby we

may

God giues  
not his  
seales in  
vaine.

Why many  
grow not  
by the word  
and Sacra-  
ments.

Come to  
the word &  
Sacraments  
with faith.

may as truly receive Christ in them offered, as we doe receive outwardly the word and scales thereof.

For the receiving of the word we have said enough.

Now for our Sacraments, I cannot sufficiently bewaile the universall abuse of them, which is so grievous, that they being by God in love left to his Church, as speciall meanes to further their salvation; so many are by their unworthy receiving of them, made more guilty of condemnation: which comes to passe, not onely by that grosse prophaneesse, which is in all carnall Protestants, who onely for custome, Law, or credite come to the Sacraments, without any knowledge or conscience.

2. But in many of some better sort, who have some care for their soules, there is either such ignorance, or negligence, that they

Few profit by Sacraments.

A heavie, yet just complaint.

1. In regard of prophane ones.

2. Of a better sort.

they never did worthily receive the holy seales: and therefore never found the sweet fruits of them.

3. Of such  
as have re-  
ceived true  
grace.

3. Yea ( that which is more to be lamented ) this may be found in not a few of those who have received true grace, and be indeed Gods children, to whom onely these seales of right doe belong: yet these seldome or never attaine that comfort by the holy Sacrament, which indeed they ought and might, were not the fault in themselves.

Truth of  
this com-  
plaint.

For prooffe hereof, I require every one, who would see the truth of this complaint, to examine himselfe in this question; what sensible good he hath received by this Baptisme.

*Quest.*

For my part I have demanded this question of many ( who were of good esteeme in the Church ) who had little to say in this point, and I make no doubt,

*Ans.*

doubt,

doubt, but the like may bee found in many others, who are to seeke in this matter, so faire offe they from enjoying that great gaine, which is to be got thereby: which in speciall consists in these two: first, that by our Baptisme we bee more assured of our salvation by Christ; and secondly, that thereby wee bee more provoked to leade a godly conversation; both which bee evidently the fruits of true Baptisme.

The same may be said of the Lords Supper, which in a further degree is to assure vs of our growth in grace, and finall perseverance therein; yet how few come from the Communion, so sure of Christ and all his benefits to be theirs, as the woman married at the Church doth come home assured of the man whom she hath married, and all his to bee hers, for her vse and comfort? Yet I dare say it ought to

One will T  
say, that  
direct to

Vse of Baptisme.

What assurance by the Communion.

Simile.

The cause  
this, want  
of faith.

I

2

to be thus, and it cannot be but  
our sinne when it is not so.

If I were demanded, what  
conceiue to be the chiefe cause  
why it is not thus, I would say  
want of Faith, which ariseth  
many from want of cleare light  
to see Gods minde in ordaining  
these Sacraments.

In some others, from too slight  
account they make of these.

And in the best sort of these  
from the sight of their vniuersal  
things, which makes them feare  
that they cannot be made parta-  
kers of so great a benefit.

For whose sake I specially  
write these, to helpe their weak  
faith, that therby they may find  
this benefit.

To which purpose I would  
haue wel considered, that which  
before was touched concerning  
Gods intention in ordaining  
these holy signes and Teales,  
(which wee call Sacraments)  
which was to helpe our weak  
faith.

Right end  
of Seales.

that whereas the Lord ha-  
 in his word, made vnto vs  
 many promises of all  
 in Christ: which if the  
 were not in our selues )  
 it bee sufficient to uphold  
 within the assurance there-  
 hee seeing how slow of  
 we are to beleue his word  
 for the confirmation of our  
 in these outward and  
 pledges of his loue, that  
 knowing him to be faithfull  
 be more assured; yea, put  
 of doubt, that wee shall as  
 be made partakers of  
 himselfe, and all his me-  
 as wee are of the outward  
 of his covenant as Gen. 17.  
*This is my conuonant, which ye  
 keepe betwene mee and you,  
 by seede after thee: Every  
 childe among you shall be cir-  
 cised.*

Note.

and very oft that which pro-  
 belongs to the things sea-  
 giue to the outward scale

Seale for  
 things sea-  
 led.

to

Deut. 10.  
16.

Ier. 4. 4.

Rom. 6. 3.

Col. 2. 11.

Mar. 1. 4.

Act. 22. 16.

Heb. 10. 22.

1 Pet. 3. 21.

Rev. 1. 5.

to shew that on Gods part they  
be never parted. For this cause  
were the Lords people com-  
manded to *circumcise the foreskin of*  
*their heart:* and the Lord prom-  
ised that, *he would circumcise their*  
*hearts, and the heart of their seed.*  
Deut. 30. 6.

The like is said of Baptisme.  
That we are buried with *Christ*  
Baptisme, and for this cause it is  
called, *baptisme of repentance,* for  
remission of finnes. And our finnes  
are said to bee washed away, in  
that *Baptisme* saith. All which  
belongeth to the blood of *Christ*  
as 1 Ioh. 1. 7 (that is, *All his*  
*offerings*) which doth wash & cleane  
us from all our finnes.

And in this sense our Saviour  
Christ saith, *We must be borne of*  
*water,* Ioh. 3. 5. that is, be made  
Gods Children by receiving  
Christ, as Ioh. 1. 12.

The like is said of the Lords  
Supper, when our Lord Jesus  
did ordain it, he speaking of the  
Bread



the Lord, said : *This is my body, and  
the Wine : This is my blood of  
the new Testament*; meaning that  
the outward signes and seales  
of his body & bloud, which  
do instructly giue to be spiri-  
tual food, as hee gaue the bread  
& wine to be bodily food, to  
beleeve.

Mar. 26. 26.

And for the same cause, the  
Apostle saith, *The Cup of blessing  
where we blesse, is it not the Com-  
munion of the blood of Christ? The  
bread which we breake, is it not the  
communion of the body of Christ?*

1 Cor. 10.  
16.

that we do as certainly com-  
mune with the body, and  
blood of Christ, that is, whole  
Christ and all his merits in the  
sacrament, as we with the rest  
of Gods people doe communi-  
cate in the bread and wine. And  
conclude with this testimony

the Apostle in the 12. Chap.  
13. Hee speaking of both  
sacraments saith, *For by one Spi-  
rit,*

1 Cor. 12.  
13.

rit, we are all baptized into one body, whether wee be Jewes or Gentiles, whether we be bawlers or fornicators, and have bene all made to dwell in one spirit. In which, as in the former, wee see that grace is given to outward signs, not for that by the bare words wrought, the outward receipt of the signes doth give grace, which is proper to Christ, and his merits sealed by outward signes; but to teach & persuade that God for his part doth unparably joine these graces with the signes, and as truly give one as the other.

**Applicatiō.**

The Use whereof is this, that what God hath joined, we doe not separate, but that we be persuaded by all these witnesses, that wee receiving these holy Sacraments, according to Gods appointment, shall as surely have Christ and all his benefits to ours, as wee haue the outward seales thereof. Were we thus per-

aded, we would more cheere-  
 ly come to the Sacraments,  
 and carefully prepare our  
 selves to be meete partakers of  
 them, and should finde more  
 by them, then vually most  
 his then must be the labour  
 of all that would enjoy the be-  
 nefit and comfort of Gods holy  
 sacraments, so oft as they ap-  
 proach vnto them, to set before  
 them, both the mercy of God  
 in ordaining these for the strēg-  
 thening of our faith, and with-  
 out this faithfulnessse in freely be-  
 lieving on vs, that which he  
 offereth and sealeth vnto vs in  
 these outward seales : namely,  
 Christ and all his benefits to be  
 ours for our present comfort,  
 quickning, and strengthening,  
 and for our everlasting saluati-  
 on. And this shall suffice for this  
 third generall point, how we  
 may cheerefully serue the Lord  
 in all good duties which he re-  
 quireth

Labour to  
 see 2. things  
 in our Sa-  
 craments.

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Conclusio.

S

quireth

quireth of vs, being assured by Faith, that he will both assist vs by his Spirit, to performe them (at least in some measure) according to his will; & so also accept at our hands, our poore and weake obedience, which wee shall offer vp vnto him in the name of his Sonne Christ Iesus.

THE



THE  
FOURTH  
GENERALL  
HEAD OF LIVING  
BY FAITH,

*Is concerning*  
AFFLICTIONS.



WE are now in  
the fourth place  
come to *Affli-*  
*ctions*; which as  
they be the lot  
of Gods Chil-  
dren, so we finde them heauie  
to beare, and such as much hin-

S 2

der

*Afflictions*  
the lot of  
Gods chil-  
dren.

Many hindered by afflictions,

2 Tim. 4.  
10. 16.

der the comfort of many poore soules; in such sort, that if wee be not hearted to beare them with patience and quietnesse, we shall never be able to hold out our Christian course vnto the end, with any comfort to our-selues, or good example to others. Lamentable proofe hereof all ages haue afforded. In that many who in the faire Sun-shine of the Gospell, made a good profession; When troubles & persecutions came, then they went backe, and with *Demas* embraced this present world, as many others did forsake *Paul* at his first answer before the Emperour at *Rome*. Yea, it is often heard to be the complaint of many a good Christian, who served God constantly & cheerfully, in their health and quiet estate, yet when sicknesse came and other crosses, they were disquieted, vnsetled, and could not goe on, as in times of peace and quiet-

quietnesse. And some good reason hereof there may be alledged, that how soeuer the principall end of afflictions (specially to the children of God) is to make them better every way; yet by reason of naturall infirmitie, which is so loath to suffer, and can so hardly beare any affliction; they cannot get their mindes and heartsto be fit to any Christian dutie, no not to prayer, as at some other time of peace they haue beene: But rather be provoked to fretting, impatience, murmuring; yea in greatest extremities to despaire, and seeking many vnlawfull shifts to get out of their troubles; these with sundry the like, be the hurts which come by afflictions, when we be not well armed to beare them, and instructed how to make the right vse of them. By all which we may see, what need we haue to be strengthened against all the

Reason.

I

2

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No helpe  
to beare the  
crosse, but  
by Faith.

*Mr. Bisfield*  
of Promi-  
sea.

discouragements, and other hinderances we meet withall in afflictions, which we shall plainly see, can by no other meanes be attained, then by Faith, whereby we may boldly rest vpon God for his direction and assistance, how to beare and profit by all our afflictions of what sort soever. This is that which now I vndertake to shew: how we may liue by Faith in all afflictions, so as they shall in no sort hinder vs in our course of Christianitie, but rather further vs, till we attaine vnto the end of our course in Gods Kingdome. Wherein I intend to say lesse then otherwise I would, for that since I tooke this work in hand, I haue light vpon a Treatise of Master *Bisfield*, called *The Promises*: wherein he shewes both plainly & sonndly, how a godly Christian may support his heart with comfort, against all the distresse which by reason of any af-

afflictions, or temptations can befall him in this life. To which Treatise, I referre all who desire to be further satisfied in this matter. But seeing I had (before I saw this booke) gathered out of the Scriptures, both those promises, and many moe concerning afflictions; I will proceed as I haue begun, to shew the vse of Faith in all manner of outward afflictions, belonging to this naturall life, how wee may be armed to beare them patiently, and made able to profit by them. For inward and spirituall troubles of minde, which arise from doubt of Gods favour, and of our Salvation by Christ, as also of such griefes as rise from our infirmities, either vnablenesse to mortifie our sins, or very weake performance of all holy duties: I haue sufficiently spoken in the three former generall Heads of this Treatise, how we are to liue by Faith in

Of inward troubles in the three former points.

Now of  
outward.

Order in  
handling  
afflictions.

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3

4

all of these. Therefore here only I intend to gather out of the Scriptures, such sweet promises as God hath plentifully set downe for our comfort in all the outward crosses, whereto wee be subject, while wee live here in this vale of teares, that so we may better hold out vnto the end.

In setting downe whereof, to keepe some order, for our better helpe in making vse of them. Our first ground of comfort ariseth from hence, that all our afflictions come directly from God, by what meanes soever. The second is, to obserue in what manner the Lord doth afflict vs his children, that is, most wisely in all respects, and most lovingly. The third, to what ends, namely, his owne glory: example to others, and our own good. The last is, that he will both helpe vs in them, and giue vs a good end of them. For the  
first

first, that all our afflictions come from God, as the supreme Iudge and disposer of them, needs not so much prooffe of the truth of it, as due consideration to make the right vse of it. It is said by the Prophet, *Shall there be evill in a Citie, and the Lord hath not done it*; meaning of the evill of affliction, not of sinne, further then it is a punishment of sinne. So likewise the Prophet *Hosea* 6. 1. *Come, let vs returne unto the Lord, for he hath torne, and he will heale vs; he hath smitten, and he will binde vs up.* And this is manifest in that common speech, *The chastening of the Lord*; so often vsed, especially *Heb. 12. 5. &c.* In which one Scripture be contained many speciall consolations, against all manner of afflictions, as we shall see every one in his place: here onely I would joynethis with the former, that as all the afflictions which Gods Children

Afflictions  
come from  
God.

Amos 3. 6

Afflictions  
be common  
to all Gods  
Children.  
Applicati-  
on.

Psal. 39. 9.

Psal. 119.  
75.

doe suffer; come from the hand of God, so he spareth none of them, but as it is said, *Vers. 6. He scourgeth every sonne whom he receiveth*; and *Vers. 7. What sonne is he, whom the Father correcteth not?* and more to like effect both there and else-where. Both which, that all our afflictions come from God, and that he dealeth so with all his Children, may minister much comfort vnto vs in all our afflictions; first, seeing what God doth, must needs be good, how evill and bitter. Soever it seemes to vs: *Yea, we must hold our peace, because he hath done it.* Although we cannot see any reason thereof, yet we may be sure the Lord doth neuer correct his children, but he seeth just cause so to doe. As the Prophet *David* plainly professeth; *I know, O Lord, that thy judgements are right and that thou in faithfulness hast afflicted me.* But more, seeing God who

cor-

correcteth vs is our Father, we may much more comfort our hearts in all that he sends, that he will never send any crosse, but such as shalbe for our good, as we shall more see. And seeing this is no other then such, as befalls the rest of Gods children. As the Apostle *Peter* affirmeth, saying, *Knowing that the same afflictions are accomplished in your brethren, that are in the World.* Yea more, seeing God did not spare his own Sonne, but he was a man of sorrowes, and acquainted with griefe. Yea smitten of God and afflicted, as *Esay* 53. 3. 4. These should much more make vs willing to beare the crosse, yea and much the rather, seeing it is the way to glory, as more hereafter.

But this will yet be more effectuell for our consolation in all troubles, if we shall advisedly weigh in what manner God dealeth with his children, when he

1 Pet. 5. 9.

In what manner God correcteth his, in widsome and loue.

1

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Both joy-  
ned.Most wise-  
ly.With mee-  
te correction  
in iust mea-  
sure.

he correcteth them, which as it is every way and in all respects very well, so this may especially bee seene in these two: In wisdome, and loue, both which well regarded, will make vs much more willing to beare any thing at Gods hand, and to looke for some good issue out of all the afflictions which he shall lay vpon vs. Although those two diuine properties in God, be vnseparably joynt together in all his dealings with his owne Children. Yet, it shall much more increase our comfort in any affliction which befalls vs, to consider them apart: and first that wee may behold how wisely God ordereth the matter in all his chastisements vpon his Children.

This may sufficiently be seene in these two. First, that God doth chastise his with most meeete corrections: and secondly, in iust measure. The fitnessse of



of Gods correction stands in this, that God knoweth all circumstances, both when & how to chastise his Children, and so accordingly dispenseth his spiritual Physicke, as he seeth most fit for the good of the patient, and qualitie of the disease. This me-thinkes may be well gathered out of that comparison, which the Holy Ghost makes betweene our naturall parents, and our Spirituall Father in correcting their Children, saying: *Furthermore, we haue had the fathers of our flesh which corrected us, and we gaue them reverence: shall we not much rather be in subjection to the Father of our Spirits and line? For they verily for a few dayes chastised us after their owne pleasure, but hee for our profit, that we might be partakers of his holinesse.* Wherein besides other differences, this is manifest, that earthly parents oft correct their Children after their owne pleasure,

Heb. 12. 9.  
10.

Chiefe end  
of all affli-  
ctions.

Gen. 37. 38

sure, to satisfie their will, not so respecting wisely, what might be every way best for them: but God our heavenly Father, in great wisdom considereth with what correction, and when to chastise his, so as may be most for their profit, yea the best profit, to repaire his Image of holinesse in them, which is a chiefe end and vse of all afflictions, as we shall hereafter see. This wisdom of God in chastising his Children, may cleerely be seene in the histories of all ages of the Church. Memorable is that of the Children of *Jacob*, who moved with envie, sold *Ioseph* their brother into *Egypt*, & deceived their old Father, who thought that an evill beast had devoured him. Whereat the Lord holding his peace for many yeeres, they were quiet, all was well. But afterward the Lord tooke a fit season and meanes to make them see their sinne, namely, by their brother

brother *Ioseph*, who ( though they knew him not ) roughly handled them, accused them for spies, cast them into prison, and many other wayes sorely grieved them: then their guilty consciences could make them confesse their sinne and say ; *We are verily guiltie concerning our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare : therefore is this distresse come upon vs. And another time Iudah confessed to Ioseph. What shall we say unto my Lord ? What shall we speake ? God hath found out the iniquitie of thy servants.*

Gen. 42. 21

& 44. 16.

The like course did the Lord take with *David*, in correcting his grievous sinnes in the matter of *Uriah* : both by the death of the Childe so borne in adultery, and by the fact of *Absolon*, not onely rising vp in rebellion to drive him out of his Kingdome, but openly before all Is-

2 Sam. 12.  
15.

& 16. 22.

rael

2 Sam. 24.  
25.

Hag. 1. 4.  
&c.  
Mal. 2. 8. 9.

rael defiling his wives and Concubines, as was denounced by *Nathan* vnto him. So likewise the Lord corrected his pride in numbering the people, by that fearefull plague whereof dyed threescore and ten thousand. In like manner the Lord denounced his judgement against his owne people. *Dent. 28. 47.* Because thou servedst not the Lord thy God with ioyfulnesse and with gladnesse of heart, for the abundance of all things: Therefore shalt thou serue thine enemies which the Lord shall send against thee in hunger and in thirst, &c. The Prophets also in their times, did oft foreshew like chastisements to the peoples trespasses. As *Haggay* and *Malachy*: Because they were sumptuous in their owne houses, and neglected the Lords house, therefore the Lord sent a great dearth and scarcitie among them. So for the contempt of the Word, God threatened

ned to send a famine of the Word.  
*Amos 8. 11.* The same might we see in Gods dealings with our selves, if we would obserue them. When we set our affections on any thing too much, whereby our hearts be stolne from God, whether they be persons or things, pleasures or profits; It is vsuall with the Lord, either to take them from vs, or to make them bitter vnto vs, that we may lesse esteeme them, and haue our hearts free for better things.

The comfort which we are to take by this wise dealing of God with vs, is this; that as we know all afflictions, to Gods Children, to be Physicke to cure their corruptions; so knowing also they all come from so wise and skilful a Physitian who cannot erre, but alwayes sends such Physicke, and in such season, as shall surely doe vs good: this must make vs not onely quietly  
to

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affecting a-  
ny thing.

Vse.

2 In mea-  
sure.

1 Cor. 13.

to beare them, but to be thank-  
full to God for them, and to la-  
bour to be the better by them.  
But this will more appeare, if  
wee shall well consider, Gods  
wisedome in moderating all his  
chastisements, both for the mea-  
sure and continuance of them,  
so as may be most fit, both for  
the strength of the patient, and  
qualitie of the disease: both  
which may be shewed in all the  
afflictions which God layeth  
vpon all his children, though  
he chastise some much more se-  
verely, and holdeth the rod lon-  
ger vpon them, then vpon o-  
thers, who either haue not so  
much provoked the Lord, or  
be not so able to beare the hand  
of the Lord. This is plainly  
taught by the Apostle, saying,  
*There hath no temptation taken you,  
but such as is common to man. But  
God is faithfull who will not suffer  
you to be tempted above that you  
are able, but will with the tempta-*

as make way to escape, that ye may be able to beare it. In which one sentence we haue these speciall encouragements, to beare such afflictions as God our heavenly Father shall lay vpon vs; first, that God deales no otherwise with vs then with others, even of his owne children (whereof before;) secondly, that God neuer overloadeth his, but wisely moderateth the burthen according to his strength that beares it. And this he doth according to promise most faithfully: nothing shall mooue him to deale otherwise: yea more, God will so assist vs by his Spirit, to endure and beare, that in due season we shall haue a good end and deliverances out of all: which if there were no more, might be sufficient to vphold vs from sinking in any tryall, though neuer so great. But because the Lord well saw how hardly we be perswaded hereof,

Great comfort in this sentence.



**Iob 34. 23.**  
When need  
is.

**1 Pet. 1. 6.**

**Esa. 27.**

**Verf. 4.**

**Verf. 3.**

of, and he ever thinking our burthen too heavie for vs to beare ; therefore the Lord is faine oft to beate this into our mindes and memories , as *Elihu* told *Iob*, *That God Will not lay more on man then is meete, that he should enter into judgement with God* : and so much the Apostle *Peter* intendeth; when he sayth, that the faithfull did greatly rejoyce in their salvation purchased by *Christ*, *Though for a season they were in heavinesse through manifold temptations*, yet he addeth (*if neede be*) meaning that this is never, but when God seeth needfull in all respects: for this cause also doth the Prophet *Esay* notably set out this wise dealing of God with his people, and with the wicked, comparing these to thornes and bryers, but his people to a Vineyard, which the Lord did keepe and water every moment, least any hurt it. As for the bryers and

and thornes, hee would burne them together: And thereupon saith; *Has he smitten him as he smote those that smote him, or is he slaine according to the slaughter of them that are slaine by him? In measure, when it shooteth forth, thou wilt debate with it, &c.* Which I vnderstand, that whereas God will stub vp as thornes by the rootes, and cast into the fire, the wicked adversaries of his Church: he will but shred and prune as a vine his Church, that they may bring more fruit, as our Saviour plain y speaketh: *Iohn 15. 2.* And more plainly doth *Jeremie 46. 28. & 30. 11.* say, *Feare thou not O Iacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the Nations, whither I have driven thee: But I will not make a full end of thee, but correct thee in measure, yet I will not leaue thee wholly unpunished.* Wherein we see great oddes, betwixt Gods dealing

Vers. 7.

Vers. 8.

Great odds  
betweene  
the wicked  
and godly.

**Psal. 6. 1.**  
**Ier. 10. 24.**

dealing with his children, and with the wicked, whom he vterly consumeth, when he most wisely moderateth the corrections of his children, that they may better beare and profit by them, which must needs allay the sharpnesse of them if well considered. And this no doubt was that which the Prophet *David* and *Jeremie*, so earnestly begged of God, *That he would not correct them in his anger, neither chasten them in his hot displeasure. But with iudgement,* that is, most wisely, considering what they were able to beare, *least otherwise they should be consumed and brought to nothing.*

This wisdom of God in chastening his children, as it manifesteth it selfe in the measure of the burthen layd vpon them: so also in moderating the time of the continuance of it, least it should be over-tedious, and make them faint and give

**Gods wisdom in moderating the continuance.**

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over. Hereof the Prophet David had great experience, as he oftentimes professeth, *Psal. 30. 5.* For his anger endureth but a moment, in his favour is life, weeping may endure for a night, but joy cometh in the morning. *Psal. 103. 9.* He will not alwayes chide, neither will he keepe his anger for ever. *Psal. 125. 3.* For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands to iniquitie. The Prophet Esay in the name of the Lord professeth the like: For yet a very little while and the indignation shall cease, & mine anger in their destruction: and Chap. 26. 20. Come my people, enter into thy chambers, and shut the doores about thee, hide thy selfe as it were for a little moment, until the indignation be overpast. and 54. 7. 8. For a small moment have I forsaken thee, but with great mercies wil I gather thee. In a little wrath I hid my face from thee

Esa. 10. 25.

Iere. 3. 13.

thee, for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer: and 57. 16. For I will not contend for ever, neither will I be alwayes wroth; for the spirit should faile before mee, and the soules which I have made. Likewise the Prophet Ieremie in his time, witnesseth the same in the name of the Lord, saying; For I am mercifull saith the Lord, & I will not keepe anger for ever: & to the same effect. Ezek. 16. 42. So will I make my fury towards thee to rest, and my jealousie shall depart from thee, and I will be quiet, and will be no more angry. Notable to this purpose is that of the Prophet, Micah 7. 18. Who is a God like unto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercie: and to conclude with that of the Apostle, 2 Cor. 4. 17. For our

light

light affliction which is but for a moment, worketh for vs a farre more exceeding & eternal Weight of glory. Thus may wee behold Gods wise dealing with his Children in all his chastisements, observing the fittest seasons, and iust measure both for the quantitie of the correction, and for the continuance thereof: all as is most agreeable to the strength of the patient, & qualitie of the disease, which if it be belceved, must needs in further degree make vs contented to beare the hand of the Lord, and neither to fret at, nor faint vnder any affliction, which the Lord so wisely doth order for our good every way. And therefore so oft as we shall find any affliction to lye heavy vpon vs, either for the greatnesse of it, or long continuance in our feeling: so oft let vs runne to some of these promises, wherein the Lord assureth vs, that he

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on.

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proportion-  
ed accord-  
ing to the  
strength of  
the patient,  
and qualitie  
of the dis-  
ease.

will lay no more upon vs, then we shall be able to beare; & will suffer no affliction to lie longer upon vs then shall be needfull, and for our good: that thus resting vpon Gods Word, we may waite Gods leasure for our ease & full deliverance.

Gods loving dealing with his in affliction.

Psal. 68. 5.

For our better furtherance herein, we are to consider Gods loving and tender dealing with his Children in all their afflictions, which is plentifully set forth vnto vs in the holy Scriptures, both by many comparisons, expresse testimonies, and examples, all little enough to hold vs vp from sinking, if the affliction seeme great or long, in which we are readie to feare God forgetteth vs, or at least doth not pitie vs. For this cause the Lord is said to bee a Father of the fatherlesse, and a Iudge of the widowes. And Psalm. 103. 13. Like as a Father pitieth his children, so the Lord pitieth them

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sets out  
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Psal. 9  
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ver sitie



that feare him. For he knoweth  
our frame, he remembereth that we  
be but dust. Yea more. The Pro-  
phet *Esay* 49. 13. &c. notably  
sets out this comparison in God  
towards his afflicted people, say-  
ing: Sing O heaven, and be joyfull  
O earth, and breake forth into  
singing O mountaines: for God  
hath comforted his people, and will  
haue mercie on his afflicted. But  
Zion said, the Lord hath forsaken  
me, and my Lord hath forgotten  
me. Can a woman forsake her suc-  
king Childe, that shee should not  
haue compassion on the sonne of her  
wombe? Yea they may forget, yet  
will I not forget thee. So David,  
*Psal.* 9. 28. For the needy shall  
not alwayes be forgotten the expe-  
ctation of the poore shall not perish  
for ever. To the same purpose he  
said to God. *Psal.* 31. 7. I will  
be glad and rejoyce in thy mercy,  
for thou hast considered my trouble,  
thou hast knowne my soule in ad-  
uersitie. And *Psal.* 38. 9 Lord

*my desire is before thee, and my  
 groaning is not hid from thee. And  
 to the same end it is said, Psa.  
 56.8. Thou tellest my wandrings,  
 put thou my teares into thy bottle,  
 are they not in thy booke? Which  
 shews such tender compassion,  
 that he was so affected with the  
 calamities of his servant, that he  
 most narrowly observed every  
 one: yea, he made so precious  
 reckoning of their griefes and  
 sorrowes, that not a teare fell to  
 the ground, but he kept them  
 in memory (as men preserve  
 precious liquors in bottles) that  
 in due time he might comfort  
 and succour them. For which  
 cause it is said Psa. 116.15. Pre-  
 cious in the sight of the Lord is the  
 death of his Saints. And to like  
 effect. Esa. 63. 9. In all their af-  
 fliction he was afflicted, and the  
 Angel of his presence saved them,  
 in his loue, and in his pittie he re-  
 deemed them: and he bare them,  
 & carried them al the daies of old.  
 Where*

Wherein. ( as in many other places of Scripture: for it would betoo long to recite all ) we may see most admirable compassion in Almighty God towards vs in all our afflictions, that even as the bowels of a tender-hearted mother are moved within her when shee seeth her Childe in any perill ; so is the Lord troubled to see his Children in any extremity, that he doth as much piete them, and is as readie to succour them, as if his bowels were moved within him: which was in very deed so in our Saviour Christ in his humanity, as is often testified of him in the holy story.

This should yet more comfort vs in all our afflictions, that he who is God over all, of such infinite power to helpe, both whom he will, and how, and when it pleaseth him ; is so tenderly affected towards vs, that he doth not onely take speciall

Applica-  
tion.

\* Mar. 14.

14.

Mar. 1. 41.

& 6. 34.

Comfort.

notice of all our grievances, but doth after a sort, even as a tender mother suffer with vs, & by his Spirit doth beare the burthen of our infirmities with vs, as it is said, *Rom. 8. 26.*

This compassion of the Lord (if well weighed) must needs alay the heate of such fiery tryals as Gods children doe oft fall into, and make vs more patiently endure whatsoever so tender-hearted a Father shall lay vpon vs. And therefore these promises in which Gods loving and cōpassionate dealing with his, is set forth vnto vs, must be oft in our minde and thought on, that in time of need we may rest vpon them, to finde like favour at the hands of our most loving Father. And this shall suffice for this second ground of comfort in all afflictions, taken from the manner of Gods dealing with his, as in great wisdom so in like love.

We

Oft minde  
these pro-  
mises.

We are now in the third place to consider what be the worthy ends, why God so exerciseth his children to beare the crosse, even from their youth to their old age, these we heard be generally three. First, *glory to God*. Secondly, *example to others*. Thirdly, *profit to our selves*.

3. Ground of comfort in afflictions from the ends of them.

1

2

3

All which should strongly mooue vs to be farre from repining to suffer the, that we should rather rejoyce & be glad, as our Saviour exhorts his Disciples, and the Apostle *1am. 1. 2.* which was often practiced by the Holy servants of God, *Act. 5. 41.* And *Paul* and *Silas* in the prison, sang praises unto God. We read also of *Paul*, how he tooke pleasure in infirmities, that is, bodily, not spiritual; as himselfe expreseth, in reproches, in necessities, in persecutions, in distresses, for *Christ's* sake.

*Mat. 5. 12.*

*12. 21.*

*Act. 16. 25.*

*1 Cor. 12.*

In all which it cannot bee doubted, but that the chiefe

Gods glo-  
ry.

Phil. 3. 14.

Good of o-  
thers.

cause of this rejoycing in affli-  
ctions was this, that their suffer-  
ings made so much for Gods  
glory, and the good of Gods  
Church, who were greatly co-  
firmed in the truth, made bold  
to professe it, and ready to suffer  
for it, besides the manifold be-  
nefits theselues did reape there-  
by. Here I might take just oc-  
casion more largely to shew  
how God is glorified by the af-  
flictions of his Children, whe-  
ther they be sent, for correction  
or for tryall. And likewise how  
these afflictions serue many  
wayes for the good of others:  
both which should and oft doe,  
make Gods Children more con-  
tentedly to beare them.

But seeing nothing can more  
prevaile with our fraile nature,  
to make vs take such an vnplea-  
sing potion or byting corrasive,  
then the certainty of the good it  
will doe vs; therefore wee will  
now consider what be the chiefe  
bene-

benefits which God promiset, and his Spirit worketh in the hearts of his Children by afflictions.

Chiefe benefits by afflictions.

1  
Blessed.

Among all which this is most generall, that they bee blessed whom the Lord correcteth, as Job 5. 17. Behold, happy is the man whom God correcteth, therefore despise not the chastening of the Almighty. The like, Lam. 1. 12. & 5. 11. Psal. 94. 12. Blessed is the man whom thou chastenest O Lord, and reachest him out of thy Law, that thou maist give him rest from the dayes of adversitie, untill the pit be digged for the wicked. In the said sence it is oft said, whom the Lord loveth he correcteth, even as a Father the sonne, in whom he delighteth. Where this vse is made of it, not to despise the chastening of the Lord, neither to be weary of his correction. Which is to like purpose repeated, Heb. 12. 5. 6 &c. David also professeth the like. It is good for me that I

Pro. 3. 12.  
Vers. 11.  
Rev. 3. 19.



Phil. 1. 19.

78

Vse.

Suffering  
for righte-  
ousnes sake.

Mat. 5. 12.

11.

Luk. 6. 22.

1 Pet. 3. 14.

4. 14.

have beene afflicted, that I might  
learne thy statutes.

In all which and the like is  
plainly declared, that how bitter  
soever afflictions be to our fee-  
ling, yet to Gods Children they  
be very profitable meanes, and  
so markes of happinesse & spe-  
ciall tokens of Gods fatherly  
loue, and therefore so to be ac-  
counted of, and with thankful-  
nesse to be received.

The same is said of all the suf-  
ferings which Gods Children  
endure for righteousnesse sake,  
which though they greatly dif-  
fer from chastisements for sin:  
yet seeing they be bitter to our  
taste, and oft sore afflict vs, we  
haue need to be heartened to  
beare, and direct to make the  
right vse of them. For this cause  
the Lord doth pronounce them  
*Blessed that thus suffer*, which in  
all former ages of the Church,  
hath made the faithfull to suffer  
patiently and cheerefully for right-

righteousnesse sake, and so must it moue vs, that so we may glorifie God in our generation, as they haue done in theirs.

But for our better encouragement herein, let vs more particularly consider some of these benefits, which Gods Children doe obtaine by afflictions. These are fitly drawne to three heads by the Prophet *Daniel*, chap. 11 Who foreshewing the afflictions which should happen to Gods faithfull people, vers. 35. *That they should fall by the sword, and by flame, by captiuitie, and by spoyle many dayes. Vers. 35. he addeth, And some of them of understanding shall fall, to try them, and to purge them, and to make them white.* Meaning heereby that these were the three chiefe ends why GOD sent such afflictions on his owne Children.

3. Benefits  
by afflictions.

First, to make tryall of them, what drosse of corruption, and what

what sound metall of grace was in them.

2

Secondly, to purge out that corruption which was found yet remaining in them.

3

The third, to make them more beautifull and shining in grace, all which should turne to the glory of God, to the good ensample of others, and to their owne comfort.

Afflictions  
be tryals.

1

2

3

For the first, they be tryals of our strength and weakenesse, what faith & patience we have in bearing them, what loue we beare to God who sends them, and what we be the better by them. This is oft in Scripture set out by this comparilon of gold & silver tryed by the fire. So Zach. 13. 9. Speaking of the remnant of Gods people, who should be reserved out of that generall destruction, saith: *And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold*

gold is tryed: the effect whereof followes. They shall call upon my Name, and I will heare them. I will say, it is my people, and they shall say, the Lord is my God. So *Ieremie* 17. 10. Complaining of the deceitfulnesse and wickednesse of the heart to be exceeding, saith: I the Lord search the hearts, I try the reines, so giue euery man according to his wayes, and according to the fruit of his doings. Hereof *Salomon* speaking more generally, *Pro.* 17. 3. saith, The smelting pot is for silver, and the furnace for gold, but the Lord tryeth the hearts.

But more specially, to the present purpose is that of *1 Pet.* 1. 6. 7. where he sheweth that the end of those manifold temptations, which for a season made sadde the hearts of Gods Children, when need required, was this: That the tryall of your faith being much more precious then gold that perisheth, though it be tryed,

what sound metall of grace was in them.

2

Secondly, to purge out that corruption which was found yet remaining in them.

3

The third, to make them more beautifull and shining in grace, all which should turne to the glory of God, to the good ensample of others, and to their owne comfort.

Afflictions  
be tryals.

1

2

3

For the first, they be tryals of our strength and weakenesse, what faith & patience we have in bearing them, what loue we beare to God who sends them, and what we be the better by them. This is oft in Scripture set out by this comparilon of gold & silver tryed by the fire. So Zach. 13. 9. Speaking of the remnant of Gods people, who should be reserved out of that generall destruction, saith: *And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold*

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tryed,

tryed by fire, might be found unto prayse, and honour, and glory, at the appearing of Iesus Christ. And therefore chapter 4. verse 12. he exhorts them, Behold, thinke it not strange concerning the fiery tryall, which is to try you as though some strange thing happened unto you. But rejoyce, in as much as yee are partakers of Christs sufferings, that when his glory shal be revealed, yee may be glad also with exceeding joy. To like effect the Apostle James 1. 2. exhorts; My brethren count it all joy when yee fall into divers temptations; knowing this, that the trying of your faith worketh patience. Many more Scriptures might to this purpose be alledged.

Applicati-  
on.

In all which may be seene, that this is one speciall benefit of the afflictions of Gods Children, that by these may be made manifest, as to others, so to themselves, what drosse of sinne and pure metall of grace is in them.

Its



Its not to be doubted, but God knows perfectly what is in the, yet he is said oft to proue them, that he might make knowne what was in them, both good and evil: whereby as he would raise vp glory to himselfe: so likewise he would draw out much good to themselves, and to others by their example, as may wel be gathered out of that one place, *Deu. 8. 26.* where *Moses* speaking of Gods marvelous providence over his people in the Wildernesse, saith: *Who fed thee in the Wildernes with Manna, which thy Fathers knew not, that he might humble thee, & that he might proue to thee, doe thee good at thy latter end.*

Wee haue daily experience, how foolishly many deceiue themselves: some, and they the worse sort, promise to themselves more strength of faith, patience, loue, and other like graces, then indeede they haue; which

Why God is said to try vs.

*Deut 8. 2. 3.*

Many judge amisse of themselves. Some, that they haue more strength then they haue.

which when they come to tryall, finde it farre other-wise, to their just shame, & yet amendment, if they belong to God.

Others,  
that they  
haue not  
so much as  
they haue.

Others indeed better (though they see it not for want of experience) much mistrust themselves, who being brought to the tryall, well approue themselves to haue sound Faith, and so other good graces accompanying the same.

Examples.

Mr. Lawrence  
Saunders.

Dr. Pendleton.

Memorable examples hereof all the stories of the Church set forth vnto vs in all ages, among which that is famous in the Booke of *Martyrs*, of Mr. *Lawrence Saunders*, who in the beginning of the raigne of *Queene Mary*, seeing the alteration of Religion, manifested his great feare to suffer Martyrdom vnto *Doctour Pendleton*, who being a big fat-man, said, he would see every droppe of his grease molten, before he would forsake the truth. Yet after, he shamefully

fully yeilded, and Mr. *Saunders* constantly professed the truth, and suffered Martyrdome very cheerefully.

Againe, as by these tryals, the faithfull grow to know themselves better, which is of good vse: so on the other side, whereas it is the common lot of Gods people to be hardly thought on, and by many worldlings thought to bee no better than themselves. But as Satan accused *Iob*, *That he did not serue God for nought*, and that if he should afflict him, he would curse God to his face: so say they, if these professors were in such case, as others in great distresse be, you should soone see what these would doe, I warrant you, they would be as impatient, and take as bad courses to shift for themselves as others doe. But when God calls forth his Children to sore tryals, as especially to Martyrdome, to suffer patiently and with

Godly mis-  
judged by  
the world.

*Iob 1.9.11.*

Godly pro-  
ved to the  
world by  
afflictions.

Luk. 23-47.

I

2

3

Second benefit by afflictions is to purge sinne.

with rejoycing, great torments, then the world is constrained to confesse, as the *Centurion* did of Christ, *Certainly this was a righteous man.* So then we see this one just cause of comfort in our afflictions, that by these tryalls as God hath the glory of his graces in vs, we haue the better prooffe and comfort of them; and others be constrained to conceiue & speake better of vs. In which respect we are bound better to beare them, & to blesse God for them.

Another speciall benefit which we reape by all kinde of afflictions is this, that they be made by Gods blessing effectually meanes to purge out that sinfull corruption which growes in our nature, vnlesse by these and other like meanes it be daily purged out; In which respect, afflictions most aptly be compared to Medicines, for so indeed they are to all Gods Children, most sove-

soveraigne meanes to kill their  
spirituall diseases ; in that they  
doe driue them more to search  
out their sin, make them more  
weary of them, and as to seeke  
pardon for them, so more to en-  
deavour to overcome them, all  
which be worthy fruits of af-  
fliction, plentifully set out vnto  
vs in Scripture, both by precept  
and practice of the faithfull. No-  
thing more comon then there-  
by to call Gods people to repen-  
tance, which containes all these,  
by Gods judgements either  
threatned or executed.

That this ought to be, cannot  
be denied, but that we shall be  
thus purged by our afflictions  
is most doubted : and therefore  
we find not such comfort in af-  
flictions as otherwise we should,  
if we might be sure to reape this  
fruit by them for our comfort :  
wherein I know not what can  
be greater then that which the  
Apostle saith, *Rom. 8. 28.* *Also*

*we*

This bene-  
fit is cer-  
taine.

*we know that all things worke together for good to them that love God, to them that are called according to his purpose: where, in one word he saith as much as may be desired or conceived, that all afflictions (for of them he especially he speaketh) how many or great soever they be; shall by Gods blessing as meanes by him appointed, procure and further our chiefest good, that is, the weifare and happineffe of our soules, a principall part whereof is the purging of our soules from sinne (which is the sole cause of all our misery) which benefit by afflictions, though it be most excellent, yet it is no lesse sure and certaine, as appeares by the Apostles owne words, saying (*we know*) that is, not onely I and you, but all the faithfull people of God, have good prooffe of it by daily experience, and therefore cannot doubt of it, that all our afflictions*

one shall turne to our good, which because it is ( in time of sore afflictions ) so hardly beleev-  
ed, I will make it manifest by one undeniable reason, that it cannot otherwise be, but that whatsoever befallles Gods children, shall most certainly make for their good. Which is this, seeing God did from all eternitie of his own good will choose them to be heires of glory ; and ordained that all things, which should befall them, should serue to that end ; then whatsoever comes to them shall turn to this their chiefe good, otherwise God should either change his will, or not be able to doe that which he determined to doe ; neither of which can in any sort be said of God, and therefore it cannot possibly be, that any affliction vpon Gods Children should turne to their hurt, but all of them must needs turne to their good. This one Scripture  
(if

*Reason.*



(if there were no more) may sufficiently assure vs hereof, and so perswade vs more contentedly to beare them.

But as this doth more generally set out the fruit of afflictions; so in other places this fruit of purging vs from our sinfulness, is more specially declared, as *Dan. 12. 10.* like to that before of *Dan. 11. 35.* *Many shall be purified, made white, and tried.* So *Esa. 1. 25.* the Prophet denouncing Gods fearefull judgements against the wicked rebellious *Jewes*, vers. 24. addeth this as a blessing to the Church; *And I will turne my hand upon thee, and purely purge away thy drosse, and take away all thy tinne,* meaning their drosse of sinne which corrupted the purer metal of grace. And to like effect, chap. 27. setting forth Gods different dealing with his beloved, about their wicked enemies in their afflictions, addes this in vers. 9.

By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin. This also is part of that which is said of our Saviour Christ, that every branch which beareth fruit, he purgeth, that it may bring more fruit. And how should Gods chastising vs, keepe vs that we be not condemned, if it did not weaken our sins, the sole cause of condemnation? But I will spare many more places to this purpose, as *Pro. 20. 30. Ps. 119. 67 71. Esa. 4. 4. &c.*

I will onely shew the truth hereof in a few exāples for many; most famous is that of *Manasseh*, who exceeded in sinne all that ever I heard of to be saved: yet it is said of him when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. And prayed unto him, & he was intreated of him, and heard his supplication, &c. After which fol-

*John 15. 2.*

*1 Cor. 11. 32.*

Examples.

*Manasses.*

*2 Chro. 33. 12.*

*13.*

*David.*

It is the ordinary practice of the godly to turne from sinne in affliction.

1 King. 8.  
45.

followes how many things be reformed. Which is a special example of this fruit of afflictions, the more to stirre vs vp to look for the like. The same may be seene in the Prophet *David*, Psal. 32. And elsewhere oft.

But to leaue all particular persons in whom this is to be seen, that by their afflictions they were brought to repentance. It is reserved to be the ordinarie practice of Gods people in their afflictions, to seeke to God in prayer, and to turne from their sinne, as *Salomon* shewes in his prayer to God. And *Esa.* 26. 16. professeth the like, saying; *Lord in trouble haue they visited thee, they poured out a prayer when thy chaffening was upon them. Yea, God himselfe, Hos. 5. 15. saith no lesse: I will goe and returne to my place, till they acknowledge their offence, and seeke my face, in their affliction they will seeke me early.*

Thus

Thus we see this point sufficiently proved, that afflictions be speciall meanesto purge vs from sin which regard they should be more welcome vnto vs, and not so vnkindly entertained as usually they be.

Vle.

But before we make further vse hereof, seeing the third benefit by afflictions, namely, *to make vs white* (as the Prophet speaketh, that is, beautifull, and shining in grace) is neuer parted from the former (if either of them be in truth) I will though more briefly manifest the truth thereof, and shew what helps afflictions bee by Gods blessing vpon them, to quicken and stir vp Godsgraces in his Children. This is evidently said, Heb. 12. so that whereas our earthly parents chastened vs after their owne pleasure, God our heavenly Father chasteneth vs for our profit, that we might bee partakers of his blessing. David, Psal. 119. 67.

Third benefit by affliction.

Stirre vp grace. Dan. 11. 35. & 12. 10.

professeth the like of himselfe, saying; *Before I was afflicted I went astray but now I haue kept thy word.* And verse 71. *It is good for mee that I haue bene afflicted, that I might learne thy statutes,* Esa. 26. 9. *When thy iudgements are vpon the earth, the inhabitants of the world shall learne righte confesse.*

Afflictions  
stirre vp  
Faith and  
Patience.

As this is true in the generall, that the faithfull be made better and more fruitfull by afflictions so this is most apparant in Faith and Patience, both which bee most exercised by afflictions, and the worth of them more manifested, and magnified, For Faith, the Apostle Peter, 1, Epistle. 1. chap. vers. 6. 7. excellently sets it forth, where in the former verse, in a high degree he extolleth the exceeding mercies of God towards all the faithfull ( which although I digresse, I cannot passe ouer, in the desire I haue they may be better admiredly

red, and sought after) the words  
 I will leaue to bee perused by  
 such as desire better to weigh  
 them. The speciall prerogatiue  
 belonging to all Gods chosen  
 (of whom he speakes) be these;  
*That they were begotten of  
 God, as to bee his children, so to  
 haue a liuing and neuer dying  
 hope, purchased vnto them by  
 the whole mediation of Christ  
 whereof his rising from the  
 dead was a chiefe part. The  
 chiefe matter hoped for, is an in-  
 heritance, and that no earthly  
 one, which is full of imperfetti-  
 ons and changes, but a heauen-  
 ly, which is euery way perfect  
 and pure, and so lasteth without  
 alteration for euer; whereof,  
 that by no power they be depri-  
 ued, it's lockt vp and kept safe  
 for them in heauen: And least  
 themselves should perish before  
 they should fully enjoy it, and  
 take possession of it; They are  
 kept safely by Gods power, ap-*

Prerogati-  
 ues of the e-  
 lect.

plied vnto them by faith, till they attaine that saluatiō which is prepared for them, and shall shortly be fully bestowed vpon them.

What heart can sufficiently be affected, either to desire these or ioy in them, as were meet; & so be thankfull for them? Yet this is it whereof the Apostle speaketh of these beleevers; *Wherein ye greatly reioyce though now for a season (if need bee) ye are in heavinesse, through manifold temptations: That the tryall of your faith, being much more precious then of gold that perisheth, though it bee tryed with fire, might bee found vnto praise, and honour, & glory, at the appearing of Christ.* In which Scripture, this one thing is cleared, that the great worth of Faith is made manifest by the fiery tryall of afflictions, so that Faith is as much advanced by afflictions, as gold by fire.

1 Pet. 16.

7

Worth of  
Faith.

This



This shall suffice in a case so common, in the practice of the faithfull in all ages, whose faith hath beene made famous by afflictions. Take onely the whole 11. Chap. to the Hebrewes for a patterne, wherein is at large layd out, how the faith of Gods people in al ages was made glorious by afflictions. The life of Iob and David. Especially I may not forget that worthy seruant of God the Apostle Paul whose whole life, after his conuersion, was full of sore affliction, yet where did we euer heare of greater faith? So that as great battels set out the valour of a worthy Captaine or Souldier, and great stormes the goodnes of the Shippe & Anchor, and skill of the Master; so doe afflictions commend the faith of true Christians.

Faith glorious by affliction.

Now to shew how afflictions be speciall meanes to inure to patience. I need not say much,

Patience.

seeing patience is the daughter,  
and an vnseparable companion  
of faith, as is worthily set down  
Rom. 5. 1. 2. 3. 4. 5. I onely cite  
verse 3. where he saith; *That we  
doe not onely so ( rejoyce in hope of  
the glory of God ) But we glory in  
tribulation also, knowing that tri-  
bulatiō worketh patience, &c. To  
like effect is that, James. 1. 23. 3.  
My brethren count it all joy when  
ye fall into diuerse temptations.  
Knowing this that the trying of  
your faith worketh patience.*

I will content my selfe with  
these two witnesses as good as  
twenty, which in this case may  
soone bee brought, and so will  
come to make our vse of all  
these three benefites by afflicti-  
ons. 1. That they bee sent from  
God, to betryalsto discouerto  
our selues & others, godly, and  
wicked, what strength of grace  
and sinne doth remaine in vs,  
which is many waies profitable  
2. To bee effectuell purgations

to waste and weaken those special corruptions which most hinder our soules health. 3. And lastly to quicken all saving graces in vs, and so every way to make vs better, both to glorifie God in this life, and to bee glorified of him in the life to come.

The least of all which fruites of afflictions, though it went alone (if the profit and comfort it bringeth might be well prized) would moue any good heart (if lawfully they might) to desire afflictions, at least to be glad of them, when the Lord our loving Father, and wise Physician doth send them to vs, how much more then when as all these shall bee joyned together, should wee rejoyce and blesse God for them? There is no good Christian, but hee greatly desires to bee more humbled in the sight of his manifold sinnes and to bee comforted with the

Use of all these benefites by afflictions.

sweet feeling of Gods graces in him. Yea, much more desires hee to be purged from these spirituall corruptions, which take away his stomacke and strength, that hee can neither feede nor work as his place requires. And about all doth he couet spirituall graces, that he might shine out in a godly life to the honour of his profession, the winning of others, and making sure his calling and election. All which seeing they bee procured by afflictions, and hardly or never without them (as that place 1 Pet. 4. 18. prooueth: *And if the righteous bee scarcely saved;* And this is the chief cause why none of Gods children are without them, as Heb. 12. 6. 7. 8.) we think there is great reason why we should be thankfull to God for them, and so labour to reape this fruit by them, that we may say and sing with the Psalmist, (as it is sweetly expressed in the Meeter

Meeter) O happie time may I well  
 say, when thou didst mee correct:  
 For as a guide to learne thy lawes,  
 thy rod did mee direct. So little  
 cause haue Gods Children to  
 thinke their condition misera-  
 ble, because of afflictions, that  
 if wee will beleue and practice  
 what the Apostle *Paul* professed  
 and performed, wee must in a  
 holy manner boast of our affli-  
 ctions, as a Souldier of his scars  
 got in battell. And as a little  
 before wee heard, *Paul* did take  
 pleasure in reproches, in necessities  
 in persecutions, in distresses, for  
*Christs sake*. Thus wee see what  
 comfort wee may get out of  
 Gods Word; fitly applyed vnto  
 vs by Faith, for the better bea-  
 ring of all afflictions of what  
 sort soeuer. I might gather ma-  
 ny other fruits of afflictions, as  
 some haue done, but if all bee  
 well weighed they may be re-  
 ferred to one of these three, and  
 so hauing said sufficient of the

Rom. 5. 3.

2 Cor. 12.  
10.

three former grounds of comfort in afflictions.

**The fourth  
ground of  
comfort in  
afflictions,  
Gods help.**

I will come to the fourth and last, which is to set out what helpe God hath promised vs in all our troubles, that we may be able to beare them; and in due season to giue vs a good issue out of them. Concerning which it will bee profitable to obserue, that the Lord knowing our great weaknesse to beare the Crosse, and how full of distrust we bee, that God will not be ready to helpe vs, at least as wee would (both which are so often to be found in the liues of Gods faithfull seruants in all ages, as needs no further prooffe) the Lord, I say, well acquainted with this frailtie of his children, hath most plentifully provided all sufficient helpe to support them, and therefore made so many promises to be with them in all their troubles, and succour them in all extremities, that they shall

shall never perish, but in the end find a good end and issue out of them, to his glory, & their endlesse comfort.

Having perused these promises, and gathered them out of the Scripture, I may boldly say they do farre exceed in number all the former, so that it would be too tedious to set the downe all, I will therefore make choyce of some of the chiefe, that wee may haue them readie for our vse against the time of need.

Among all that is exceeding full of comfort, which is written, *Rom. 8. 26* In which Chapter the Apostle intending to teach, that nothing should hinder the happinesse of those that be in Christ, whereas there bee but these two, corruption and affliction, he first confutes the one, from vers. 7. to 17. and secondly the other concerning afflictions, from verse 17. to 31. And whereas it might ob-

jected

Many promises of helpe.



icted, that though afflictions were profitable to those that could endure them, yet oft they bee so heavy that wee cannot so much as cry to God for helpe as wee ought; he answers, that euen then *the Spirit helpeth our infirmities. &c.* meaning that when wee begin to sinke as not able to stand vnder the burthen, then Gods Spirit puts vnder his hand to support vs. Which is in so many Words said, Psal. 37. 24. *Though he fall, he shall not utterly bee cast downe, for the Lord upholdeth him with his hand.* Which is when hee doth by his Spirit strengthen vs with Faith and patience, to wait for Gods helpe one way or other, either to rid vs out of our afflictions, or make vs quietly to beare them, so long as shall seeme good to his heauenly wisdom to continue them. For which cause our Sauour Christ foretelling his Disciples of many afflictions,

Ioh. 14. 19.  
16.

one which should befall them in the world, among other encouragements, hee oft tels them that he will send them his holy Spirit to bee their comforter, who shall bee stronger in them then all their aduersaries. And to the same purpose, telling the, *that in the World they should have tribulation, hee bids them bee of good cheere, for hee hath overcome the World.* Likewise the Apostle. 2 Cor. 1. 3. 4. to hearten the Corinthians to endure all troubles called God the God of all comfort, who comforted him, and all others in all their tribulations, that they might bee able to comfort others which are in any trouble. The like is to bee seene almost in all the Holy Epistles, in which the Saints bee encouraged to suffer afflictions patiently.

16. 33.

But to proceed, exceeding many bee the places in which God promileth to his people, that

God: helpe.

Psal. 46. 1.

Psal. 18. 2.

&amp; 144. 2.

God is all  
in all.

Psal. 18. 28.

that bee will bee a sure and speedy helpe in all troubles, in due season ready to bee found, David had great experience thereof. The booke of the Psalmes is full of these speeches, *God is my rock, my tower, my refuge, my shield and buckler, my health and strength, and many more*: all tending to this, that looke what helpe any man in danger may finde in any earthly me<sup>ans</sup>es whatsoeuer, God is the same and much more to all his people in their necessities, bodily or spirituall. Because the faithfull in all ages haue stood in need of this comfort, therefore is this so oft repeated, that wee in our generation may looke for the like helpe in our need. To the same intent bee many other like speeches: *That God will lighten our darkness, bee will keepe the feete of his Saints, bee will not forsake them, nor forget their complaints That they shall not bee confounded.* In

time 2.

time of trouble he will hide them,  
His Angels shall pitch about them.  
He will heale them & take all sick-  
nes from them. They shall not feare  
their enemies, but God will make  
their enemies afraid of them. Be a-  
venge of their enemies. That God  
will repene him of the evill pro-  
nounced against them, with many  
other of like sort, and oft more  
specially of remooving warres,  
pestilence, &c.

Psal. 34. 7.

The summe of all which is,  
that into what soeuer calamitic,  
or distresse Gods children shall  
fall, though the Lord doe leaue  
them for a season, as though hee  
did not regard it, yet hee will  
be with them by his Spirit to  
helpe them that they shall not  
utterly perish: yea rather that  
they shall be able with patience  
to hold out, till God send them  
a happy end and issue out of all.  
That this hath beene Gods dea-  
ling with his beloued in all a-  
ges, needs no prooffe, it is so ma-  
nifest

Applicatiō.

That God  
will deliver

Hardly be-  
lieued espe-  
cially in lōg  
and strong  
trials.

nifest, *Job*, *David* and *Paul* may bee sufficient to witnesse this, how wonderfully God was with them in all their tryals.

The other branch of this last ground of comfort is this; that the Lord will not onely assist his, vnder the burthen of their afflictions, with all needfull helpes, that they may bee able to beare them: but will in due season fully deliver them out of them all, which being so hardly beleued, especially in great and sore afflictions. therefore the Lord hath very often renewed his promise of delivering his out of all their troubles. All of which for the most part being the same, both in sense and words, a few may suffice for many. *David* had great prooffe hereof, and therefore after a mightie deliuerance (and that by a hard snift full of infirmities) he composed that excellent *Psulme* 34. where magnifying Gods

Gods mercy for so great deliuerance, he riseth higher to set out the like goodnesse of God to all the faithfull, saying verse 7. *The Angell of the Lord encampeth round about them that feare him, and deliuereth them, and vers. 17.* speaking of the righteous hee saith, *they cry, and the Lord beareth, and deliuereth them out of all their troubles, and ver. 19.* Many are the afflictions of the righteous, but the Lord deliuereth him out of all. So Psalm. 37. 39..40. But the salvation of the righteous is of the Lord, hee is their strength in the time of trouble. And the Lord shall helpe them, and deliuer them, hee shall deliuer them from the wicked and save them because they trust in him.

These shall suffice in so cleere appoint: for there are none that bee any whit exercised in the Scriptures, but may finde like testimonies and proofes of the truth, though not alwayes in the

the same words. It is full to the same purpose, that the Apostle 1 Cor. 10. 13. comforteth them with this amongst other Arguments, that God will ~~with~~ the temptation make away to escape, that yee may be able to beare it; & that of Jeremy. 29. 11. For I know the thought that I thinke towards you, saith the Lord, thoughts of peace, & to give you an expected end. By these, and very many other the like, it is cleare, that this is Gods wonted favour towards his Children, that though for sundry, and those most iust causes, hee lead them into troubles, and oft leaues them a long time vnder them, yet he neuer finally forsakes them: *but when the time to haue mercy is come*, then the Lord will surely succour all his, and deliuer them by one meanes or other, such as shall make most for his glory, and the good of all his.

**Psal. 103.**

**Applicatiō.**

All of which being so certain



taine, that how many and great  
 fouer, and of long continuance  
 the afflictions of Gods Childre  
 shall be, yet the Lord will neuer  
 leaue nor forsake them, but will  
 bee a present helpe in time of  
 neede, ministering all needfull  
 comforts, both outward helpes  
 and inward graces to support  
 them, and in the end will one  
 way or other fully set them free,  
 and quite deliuer them out of  
 all their feares and troubles: wee  
 may see what small cause wee  
 haue to bee discouraged by our  
 afflictions, or to fret and repine  
 at them: yea, rather wee haue  
 most iust cause to reioyce in  
 them, to blesse God for them,  
 & to labour both to beare them  
 and to profit by them, that God  
 may haue glory thereby, our  
 selues may reape the benefit by  
 them, and others may profit by  
 our example. And thus laying  
 all together which hath beene  
 said of afflictions, we shall finde  
 that

that they be no lets but speciall  
helpes, as to godlinesse in this  
life, so to happinesse in the life  
to come. Thus much for this  
fourth point, how to live by  
Faith in all afflictions of what  
sort soever.

THE



THE  
F I F T H  
GENERALL  
HEAD OF LIVING  
BY FAITH,

IS FOR

EARTHLY BLESSINGS.



Thus haue we in  
these foure points  
handled how well  
God hath provi-  
ded for our spirituall life,  
needefull blessings, that what-  
soever our condition shall be,  
yet wee may comfort our  
selues

selues in God, who as hee hath promised, so will hee performe, that we shall not want any thing that is good: And whatsoever doth befall vs, (though neuer so hurtfull in it selfe) yet it shall turne to our good in the end.

Now we are come to the fifth generall head of this Treatise of liuing by faith, which concernes all *Earthly blessings*, how wee may be provided of all things needfull for this naturall life, which being so necessary (as we well know) that we cannot be without them, we be naturally so addicted to the that no hing doth more take vp our mindes and hearts, then the care and labour for these, neither doth any thing more hinder our spirituall life.

Care for  
earthly is a  
hinderance  
to spirituall.

All which the Lord our God well considering, hath beerein most bountiffully provided for vs, and promised vnto vs all needfull blessings for this life,  
in

in such sort, that were we wise to see and embrace this bountie of the Lord, we should not onely bee freed from a World of cares and troubles, (wherewith most men bee vsually so incumbered, that they can find or spare no time nor trauel to seeke after the things which belong to a better life) but wee should be so furthered by our contentment in those outward and earthly blessings, that with more chearfulness we should run our race of Christianitie, and bee euery way more fit to all holy duties.

Let vs then heare and consider what the Lord saith vnto vs in this behalfe. And first to begin with those earthly blessings, which be generall, and containe all the particular blessings of this life. It may appeare, that this is Gods gracious intent to succour our weakenesse, who although wee enjoy many good blessings

Generall  
promises for  
earthly blessings.

blessings for this present life, as health and wealth, foode & raiment and the like many; yet if wee wanted but one, it would much molest vs, and take away our comfort and cheerefulness in his seruice: for this cause the Lord as a tender Father desiring the welfare of his beloved child, bids him bee a good and obedient Child, and so promiset him hee shall not want any thing; so I say the Lord our kind and tender Father bids vs as good children hearken to his voice, and to bee ruled by him, and tels vs we shall not want any thing that is good, as is expressly said, *Psal.* 34. where *Dauid* led by a late experience of Gods mightie deliuering him out of a great danger, compolet a *Psalm* of thankesgiuing vnto God for the same, wherein he pronoketh all other the faithfull seruants of God, as to praise God with him so to consider this bounty of the Lord

Lord, saying; O taste and see that the Lord is good: Blessed is the man that trusteth in him. And againe: O feare the Lord yee his Saints, for there is no want to them that feare him. Yea more, speaking (as I vnderstand him) of the mightie and cruell oppressours of the world, who like denouing beasts doe eat vp as sheepe Gods poore people, sayth: The Lions do lacke and suffer hunger, but they that seeke the Lord shall not want any good thing: and to like effect much more in that Psalm, as you may reade. So Psalm. 84. 11. The Lord God is a Sunne and shield, &c: and no good thing will he with-hold from them that walke uprightly.

Againe, beholding how much it vexed Gods Children to see the wicked prosper in this world, and the godly many wayes distressed, he of purpose made the 37. Psalm, to hearten the godly against this fore ten-

X

tation

Psalm. 34.

Vers. 3.

8

8

Vers. 10.



Iob 21.  
Iere. 12.  
Psal. 37.

tation, which hath in all ages much troubled Gods people, may be seene by the complaints of *Iob* and *Jeremie*, and many other.

In this *Psalm* the Prophet doth plentifully handle this point, that the estate of the godly is farre better even in this life than the wicked (besides the infinite oddes in the life to come) for prooffe whereof as he in many words sets out the short and soone-fading prosperitie of the wicked, so doth he more largely lay downe the blessed condition of the godly in things belonging to this life. As vers. 3. *Trust in the Lord and doe good, so shalt thou dwell in the land, and verily thou shalt be fed.* Vers. 4. *Delight thy selfe in the Lord, and he will give thee the desires of thine heart.* Vers. 5. *Commit thy way unto the Lord, trust also in him, & he shall bring it to passe.* Vers. 11. *But the meeke shall inherite the earth, and shall*

shall delight themselves in the abundance of peace. Vers. 16. *A little that a righteous man hath, is better then the riches of many wicked.* With many other like in the same Psalme, as you may see.

To the same purpose was made the 73. Psalme, where he begins, *yet God is good to Israel, & to such as are of a cleane heart,* & doubtles many other Psalms were made to comfort the faithfull in this life, that God would be their portion and reliefe in all their necessities, as *Psalm. 16. 5. 6. Psalm. 23.* is wholly to the same end, which he propounds, Vers. 1. *The Lord is my Shepheard, I shall not want,* and so proues it in the verses following. I might heape vp many other Scriptures to this end, for God hath not beene sparing in this kinde, as euery one who is exercised in the Scriptures can witnesse. *But seeke yee first the*

Mat. 6. 33.

Dent. 5. 3.  
& 33. 6, 3.  
18.

Kingdome of God and his righteousness, and all these shall be added vnto you. This is that which is so oft repeated, *That it may goe well with thee in the land which the Lord thy God giveth thee.*

This also must needs be ment in those Scriptures which set out the goodnesse of the Lord, as Psal. 31. 19. *O how great is thy goodnesse which thou hast laid up for them that feare thee, which thou hast wrought for them that trust in thee before the sons of men.* And Psalme 145. 9. *The Lord is good, and his tender mercies are over all his werkes.* It is needlesse to cite more of these, which be so common, wherein Gods goodnesse, louing kindnesse and mercy, & that specially in things belonging to this naturall life, are commended vnto vs; For seeing godlinesse hath the promises of this life as well as of the life to come: it cannot be doubted, but

1 Tim. 4. 8.

in all those generall promises wherein God saith, *He will dwell with his and not forsake them: That God will love and blesse his people: That he will be their God: Will rejoyce over them to do them good: Will compasse them with favour as with a shield: Will keepe his covenant with them: That he will set peace in their borders and prosper them in all they goe about:* In these, I say, and the like many, it cannot be doubted, but all needfull blessings of this life be contained.

And therefore this should be the use we should make of them all, that whēsoever we feelee our selues pinched with any earthly necessity, then to run to any one of these gracious promises, that so, well considering what abundant reliefe is contained in them we may quiet and content our mindes therewith, assuring our selves, that seeing he is faithfull who hath promised, wee shall

Use of all these generall promises.

not want any earthly blessing, at what time, and in what measure it shall be good for vs. These generall promises of all good things for this life, are the more to be observed in reading the Scriptures, and (at least some of the most principall in our conceit) to be kept in memory, that they may be readie for our vse in time of need, both for that these be many more, and more oft repeated in Scripture, then particular; and also that we cannot alwayes haue readie the particular promises for our speciall necessities, when we haue most neede of them.

And this might be sufficient to haue spoken of this point for the strengthening of our faith, in the assurance that we shal not want any earthly blessing which shall be needfull for vs.

But seeing the Lord hath so farre yeelded to our infirmitie, as to apply his promises to our  
speciall

More generall promises  
than particular.

Speciall promises.

special necessities, it shall be available for our comfort to take knowledge of them, that so we may make our vse of them as need shall require.

Among all earthly blessings, life it selfe is the chiefe; for vpon it all other depend. And the Devill himselfe who is so well acquainted with our disposition, could say, *All that a man hath will be gone for his life*: for this cause the Lord the more to hearten vs to all obedience, doth make so many promises of long life and many dayes, as in the first Commandement, which the Apostle saith, is the first Commandement with promise. Every child is there commanded to honour his father and mother, vpon this promise, *I haue his dayes may be long in the land*. So Deut. 5. 3. *You shall walk in all the wayes which the Lord your God hath commanded you, that yee may live, and that it may be well with you,*

X. 4.

and

Long life.

Exod. 10.

12.

and that ye may prolong your daies  
 in the land which yee shall possesse.  
 The like, *Deut.* 25. 15. & 30. 20.  
 In the booke of the *Proverbs*,  
 this is very oft repeated, chap. 3.  
 12. *Salomon* in the name of God  
 as a father exhorting his sonne,  
 saith, *My sonne forget not my*  
*Law, but let thy heart keepe my*  
*commandments*, addeth this pro-  
 mise, verse 2. *For length of daies,*  
*and long life, and peace shall they*  
*add to thee.* More to like effect  
 in the same Chapter, where set-  
 ting out exceedingly the great  
 gaine of wisdom (that is, of  
 saving knowledge) among the  
 rest, he addes this ver. 16. *Length*  
*of daies in her right hand, and in*  
*her left hand riches and honour.*  
 And vers. 18. *Shee is a tree of life*  
*to them that lay hold upon her, and*  
*happie is every one that retaineth*  
*her.* Chapter 4. from verse 5. to  
 verse 14. you shall reade both  
 this promise of life, and many  
 other blessings belonging to  
 this,

Reade  
 Chap. 9. 11.



this life repeated, which I will spare to set downe (finding writing to me now more tedious then formerly ) reade the place with these following, 8. 35. 9. 11. 10. 25. 27. 11. 19. 30. 11. 14. 30. 11. 21. 22. 24. This God promised to *Salomon*, 1 *King.* 3. 14. and the lik is spoken more generally, that *the Prince that beth covetousnesse shall prolong his dayes.*

Pro. 28. 1.

Thus we see how plentifully the Lord hath promised long life to those that will be ruled by him: whereas on the other side, *the wicked shall not live out halfe their dayes, but shall soone and suddenly be cut off.* Which as it was intended by God to be a strong reason to perswade vs to obedience; so we are to be moved by all these promises, to beleue them, & thereby to be stirred to a more carefull walking before God.

Vse of long life.

Psal. 55. 23.  
73. 19.

But seeing that which I chiefly

Vse.

ly intend, is to strengthen our faith, that we shall not want any of these earthly blessings: This must be the vse we are to make of all these promises concerning long life, that in all the perils of this life, by sicknesse, warre, famine, theeves, witches, or any wicked enemy whatsoever, we might cal to mind some of these promises, and so rest our selues quietly thereupon, that none of these, nor any thing else should shorten the dayes of our life, more then should turne to our greater good. Yea further, seeing the Lord hath made it so great an encouragement to feare and serue him, as if he had not a greater reward in matters of this life, to bestow vpon his faithfull servants (and so the faithfull haue in all ages esteemed it, and desired it, as *Heraclius* and *David* oftentimes yea, and many of them did enjoy it, as the holy story records for a blessing

*Psa.* 39. 19.  
*Psal.* 6. 4.

blessing of God vpon them.)

The consideration of these should moue vs so to prize this blessing, & desire it as they did, (which I the rather mention, for that I haue heard preached, and read in the writings of some both godly & learned Divines; many perswasions to be weary of life, and to bee desirous of death: which (to say no more) quite crosseth this wisdom & goodnesse of God, in promising life to his best servants, as a chiefe reward of their good service) let vs then so account of long life as a rich blessing, which makes all other blessings of this life the more excellent, and vsetfull, both to God and man, to our selues, and others: and the want hereof the quite contrary, as may be easily shewed in all particulars: how doth it abate the vse and comfort of health, wealth, strength, and valour, of learning, and generally of

Long life  
offered.

Not to de-  
sire death.

Long life a  
rich bles-  
sing to the  
godly.

Want of  
life.

of all excellent gifts of the mind or body : if these be nipt off in the bud, & not suffered to come to full ripenesse, and so to continue to their full terme and end. Let vs then ( I say ) so accept these promises, that in all time of need we may stay our selues vpon them, and that wee may finde comfort in all tentations to the contrary.

This being the first and chiefe blessing of this life, *Long life*, I meane, if this should not be accompanied with health, wealth peace, and other like blessings : it would make long life more wearisome than welcome vnto our fraile nature.

God is not  
sparing in  
his promi-  
ses.

Health.

For this cause God is not sparing in making promises of these and all other comforts for this naturall life : As namely, of bodily health, and strength ; whereby wee may better enjoy and make vse of these earthly comforts.

This

This is that which the Lord promised to his people of Israel immediately after they came out of the red Sea, where it is said; the Lord proved them, and said, *If thou wilt diligently hearken to the voice of the Lord thy God, and wilt doe that which is right in his sight, & wilt give care to his commandments, and keepe all his statutes, I will put none of these diseases upon thee, which I put upon the Egyptians, for I am the Lord that healeth thee.* And Exod 23. 25. *I will take sicknesse from the midst of thee.* So Job. 5. 18. it is said of God, *For he maketh sore and bindeth up, he woundeth and his hands make whole.* And so goes forward to the end of that Chapter in setting forth Gods goodnes in preserving his in all estates from all manner of troubles, and supplying them with all needful blessings for this life, as there may further be scene. Ps. 41. 1. &c. David setting out Gods

Exod. 19.  
26.

Deut. 7. 15.

Gods goodnesse to those that shew mercy to the poor in their distresse ; among many other blessings addes this, ver. 3. *The Lord will strengthen him upon the bed of languishing, thou wilt make all his bed in his sicknesse.* Salomon Prov. 3. 7. exhorting vs to feare the Lord and to depart from euill, addes this as a promise, ver. 8. *It shall be health to thy navel and marrow to thy bones,* meaning thereby, soundnesse of health to the whole body. And to like effect, cap. 4. 22. he saith, that the true receiving of instruction is life to those that find them, and health to all their flesh. So the Prophet Esa. in many words setting forth the manifold blessings of this life, which God promisseth to those that walke uprightly, &c. saith, ver. 24. *And the inhabitants thereof shall not say, I am sicke; the people that dwell therein shall be forgiven their iniquities.* The place is worth the reading.

To

Esa. 33. 15.  
&c.

To the same intent is bodily strength so oft promised, as *Iob 17.9. The righteous also shall hold on his way, & he that hath cleane hands, shall be stronger and stronger.* So *Ps. 29.11. The Lord will give strength unto his people; the Lord will blesse his people with peace, Psal. 103.* This is numbered among Gods mercies, for when the Prophet prayeth God, *who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagle.* And *Elihu Iob. 33.* shewing Gods mercy to a sinner truly converted, addes this, *ver. 25. His flesh shall be fresher then a Childes, he shall returne to the dayes of his youth. Pl. 84. 7. They grow from strength to strength, everyone of them appears before God in Zion.*

These and many more be the promises which God hath made vs concerning bodily health, and strength, whereby we may be able to performe the duties  
of

Bodily  
strength.

Verf. 9.

Applicati-  
on.



Bodily  
health and  
strength  
much este-  
med, and by  
great cost  
sought to  
be maintai-  
ned.

of our places, and callings, and more comfortably enjoy all other the good blessings of this life : which doth sufficiently commend the great and most needfull vse we haue of these, as our daily experience sheweth. And therefore these are so much esteemed, and by great cost sought for, even by meere naturall men ( though oft in vaine ) all which not onely commends Gods fatherly affection to his Children, in providing and promising these vnto them : but ought in speciall manner to comfort vs in all our bodily infirmities, and sore diseases : that how, or whensoever the Lord shall visit vs with sicknesse and weaknesse, whereby we be hindered from many duties, both toward God and man ( which he never doth but when neede requires, and then also for our greater good ) then we may remember some of these promises and

and so lay hold vpon them by faith, that we faint not, nor murmur (as men without hope) but comfortably quiet our selues, that the Lord will in due season raise vs vp to our former health and strengthen vs that we may with more watchfulnesse and cheerefulnesse serue him.

Such as neuer or seldome haue felt the want of this blessing of health, cannot so prize it, or be thankfull for it as they ought, but they whom God hath much exercised with long and tedious paines, and bodily infirmities, will make no common reckoning of health, but prefer it before wealth and honour (which be so much set by) and they bee they who will prize these promises, and who believing them, shall patiently waite for the accomplishment of them. They shall reape the fruit of them, both more comfort and conscience to hold out their

Murmure  
not, nor  
faint vnder  
Crosses, as  
men without hope.

Such as are  
seldom sick,  
prize not  
this blessing.

Sickly regard this.

Health to  
be preferred  
before  
wealth and  
honour.

their holy profession vnto the end.

The Authors experience in this behalfe was to many as a schoole of patience.

Among whom seeing it is well knowne to all that haue lived with me for the last ten years (at least) that I haue had my part in much bodily infirmitie, so much as my experience may be vsfull to others in like case, I do acknowledge to Gods praise that I haue had good prooffe of the truth of this which I haue written, and doe daily expect more, both for my comfort and strengthening to hold out to the end. And so much for this blessing of health, which God hath promised to his obedient Children.

Wealth.

The next is wealth, that is, abundance of earthly goods, such as bee needfull for our more comfortable liuing in this Worl'd, which seeing they bee many whereof we stand in need and which our nature doth exceedingly desire, therefore the  
Lord

concer

Lord is  
mising  
might v  
cheerf  
purpos  
which  
verse 3  
vers. 2.  
haue f  
to read  
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ry way  
could  
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full a E  
please  
But  
Prov. 3  
thy fad  
fruits

Lord is most plentiful in promising these; that hereby hee might winne our hearts to more cheerefull obedience; for this purpose that might suffice which is written *Levit.* 26. from verse 3. to 14. and *Deut.* 28. from vers. 2. to 15. & 7. 12. to 17. I leave such as desire to see these, to read the places, so likewise the 118. & 23. *Psalms*, in which is much said as may be desired, and more then is well beleev-  
ed.

For did we beleevue that in hearkning to the voice of the Lord, to obiectue and doe all his commandments, we should be every way so abundantly blessed, it could not but make vs much more afraid to offend so bountifull a Father, and as carefull to please him in all things.

But to cite some of many, *Prov.* 3. 9. Honour the Lord with thy substance, and with the first fruits of all thine increase. ver. 10.

so

More said  
then well  
beleaved.

Gods pro-  
mises effe-  
ctually be-  
leaved,  
would draw  
vs to obedi-  
ence.

so shall thy barnes be filled with  
 plentie, and thy presses burst with  
 new Wine. Ver. 16. setting out  
 the incomparable commodities  
 of wisdom, headsthis, Length  
 of dayes is in her right hand, and  
 in her left hand riches and honour.  
 Vers. 17. Her wayes are wayes of  
 pleasantnesse, and all her pathes  
 are peace. Vers. 18. Shee is a tree  
 of life to them that lay hold vpon  
 her, and happie is every one that  
 retaineth her. Againe, Chap. 8.  
 18. 19. Riches & honour are with  
 me. yea, durable riches and righte-  
 onnesse. My fruit is better then  
 gold, yea then find gold, and my re-  
 venue then choyce silver. Pro. 10.  
 22. The blessing of the Lord ma-  
 keth rich, and he addeth no sorrow  
 with it. Chap. 15 6. In the house  
 of the righteous is much treasure,  
 &c. Job 22. 23. If thou returne to  
 the Almighty, &c. Ver. 24. I ben  
 shalt thou lay vp gold as dust, and  
 the gold of Uphar as the stones of  
 the brooke.

Notable

Notable is that promise concerning these earthly blessings made to the people of *Israel* at their returne, *Iere. 31. 12.* Therefore they shall come and sing in the height of *Sion*, and shall flow together to the goodnesse of the Lord, for wheat, and for wine, and oyle, and for the young of the flocke, and of the beard, and their soule shall be as a watered garden, and they shall not sorrow any more at all, &c. So *Ma'ac. 3. 10.* Bring yee all the tithes into the store-house, & proue if I will not open unto you the windowes of Heaven, & poure you out a blessing, that there shall be roome enough to receive. So the Apostle exhorting to liberalitie, to the poore Saints, *saith, 2 Cor. 9. ver. 6.* He that soweth bountifully shall verpe bountifully. Ver. 8. And God is able to make all grace abound towards you, that yee alwayes having all sufficiency in all things may abound to every good worke, &c.

Many wearie in reading over these precious promises.

Ezek. 36.

30.

Lev. 26. 50.

Applicatio.

I finde my selfe wearie in writing out these promises, and I feare many will be more wearie in reading them over, then any of vs would be wearie of receiving and enjoying these things so promised; And yet I may boldly affirme, I have not set downe one quarter of those which I haue gathered out of the Scriptures, for how often doth the Lord promise plentie? *That the land shall yeeld her fruit, that he will give them raine in due season, that there should be no barren, but he would increase them in all their substance, both ground and cattell, that they should eat all store, that threshing should reach unto vintage, and the like many,* as they who be exercised in the Scriptures can tell.

What should the Lord meene in multiplying these promises so oft, but in mercy to meet with our weakenes, who are so impatient of the want of these, and there-



thereby so discouraged and hindered in all our duties, we are therefore as with all thankfulness to acknowledge this bountie of the Lord: so by true Faith to make these promises our owne, that in all time of scarcitie of any of these (which oft sore pincheth) we may run to some of these promises, & so rest our selves quietly and comfortably, that we shall surely finde reliefe in such time & measure as God shall see fit, and shall be most for our good.

I haue hitherto said nothing of that love and favour with God, & men, peace, rejoycing, good successe, and prosperitie, safetie, freedome from all evils by adversaries, or other judgements: which light vpon the wicked. All which with other the like be contained vnder this of our welfare, and be no lesse promised then the former, take but one or two places in each for a patterne.

For

Favour.

For the first of Loue and Favour. *Pro. 3. 4.* So shalt thou finde favour and good understanding in the sight of God and man.

Peace.

For Peace, *Levit. 26. 6.* And I will give peace in the land, and ye shall lye downe, & none shall make you afraid, &c.

Rejoycing.

For loy and rejoycing, *Esa. 65. 13. 14.* Behold my servants shall rejoyce, but yee shall be ashamed. Behold my servants shall sing for joy of heart, but yee shall cry for sorrow of heart.

Good successe.

For good successe and prosperitie, *Psal. 122. 6. 7.* Pray for the peace of Ierusalem, they shall prosper that loue thee. Peace be within thy walls, and prosperitie within thy palaces.

Safetie.

For safetie, *Prov. 3. 23.* Then shalt thou walke in thy way safely, and thy foot shall not stumble. *Pro. 18. 10.* The name of the Lord is a strong tower, the righteous runneth unto it and is safe.

For

For preservation from evill,  
*Pro. 1. 33. But who so hearkeneth  
 unto me, shall dwell safely, and be  
 quiet from the feare of evill. Iob 5.  
 19. He shall deliver thee in sixe  
 troubles, yea in seven there shall no  
 evill touch thee. Ver. 20. In famine  
 he shall redeeme thee from death,  
 and in warre from the power of the  
 sword. Ver. 21. Thou shalt be  
 hidde from the scourge of the  
 tongue, neither shalt thou be afraid  
 of destruction when it commeth,  
 &c.*

Free from  
 evill.

How welcomethese, or any  
 of them would be vnto vs whe  
 we feele the want of them can  
 not be doubted: but pittie it is,  
 that so few reape the fruit of  
 these promises, to vphold them  
 in their greatest neede, which  
 comes especially through want  
 offaith; for ail desire these, and  
 many know that such things  
 are promised in the Scripture;  
 but either they doubt they doe  
 not belong vnto them, as being

Applicatio.

Few reape  
 the fruit of  
 these.

Y

none

none of Gods children (who be the onely heires of all the promises) or if they be of this number, yet either forget the consolation offered, or through mistrust do not apply them to their present necessities, and so languish in their extremities without comfort.

**Need of lining by Faith.**

**What fruit might be reaped by it.**

**Labour therefore for faith.**

By this may well appear, what neede is there to line by faith for these earthly blessings, which if we did, we should not onely be free from many vexations, which torment many vngodly in their distresses: but haue quiet mindes in greater stormes, and in due season finde such reliefe, as shall be most expedient. This if it were considered, would moue many to labour more for this precious gift of Faith, which will so abundantly supply all our earthly wants, whereof we be sensible, and thereby so distressed.

Th

There remaine sundry other earthly blessings, which as they be much desired, so are they abundantly provided, promised, and bestowed as need requires vpon the faithfull.

I will mention but two moe, viz a good name, and posterity; For the former; whereas a good name is better then a precious oynment, and rather to be chosen then great riches, God hath made many promises concerning this, that he will honour those that honour him, and bring forth their righteousnesse as the light, & their judgement as the noone day, that though they be falsely accused by the vngodly, yet God will cleare their innocency, and free them from the reproach of such as defameth. m. To like effect is that *Pro. 4. 18.* But the path of the just is as the shining light, that sheweth more and more vnto the perfect day. This is that which Salomon so oft repeateth: That

Good name.

*Eccle. 7. 1.*  
*Pro. 22. 1.*

*1 Sam 2. 30.*  
*Psal. 37. 6.*

wisedome will honour those that honour her, as *Prov. 4. 8.* *Exalts her and shee shall promote thee. shee shall bring thee to honour when thou doest embrace her :* So it is oft said, *Riches & honour are with her. Pro. 3. 16. and vers. 35.* *The wise shall inherit glory.* So *chap. 13. 18.* *He that regardeth reproofe shall be honoured.* Reade *Deut. 28. 1. Esa. 58. 14. Psal. 132. 18.* the like.

This also is meant by all those speeches where it is said, that hearkening to instruction, will adorne and bring into estimation, as costly ornāmets of bracelets, jewels, and the like will do so it is *Pro 1. 19.* *They shall be an ornament of grace unto thy head, & chaines about thy necke.* *Chapter 3. 22.* *So shall they be life to thy soule, and grace to thy necke.* *Chap. 4. 9.* *Shee shall give to thy head an ornament of grace, a crowne of glory shall shee deliver to thee.*

In all which we see that how-  
soever the godly be hated, and  
basely esteemed of the wicked,  
yet the Lord doth not onely  
highly esteem of them himsele,  
but will make them honoured  
in the world, even of them who  
have no saving grace theselues,  
as it is said, *Act. 5. 13.* And of the  
rest durst no man joyne himselfe to  
them: but the people magnified  
them. *Re. 3. 9.* Behold I will make  
them to come and worship before  
thy seete, &c.

Where God  
bestowes  
grace, he  
will confer  
honour.

Seeing then, that to be well  
esteemed, specially of the better  
sort, is so sweet & comfortable  
a blessing, and the contrary of  
ill fame is so bitter, as scarce any  
thing makes many a one more  
weary of their lues, we are to  
behold Gods tender care over  
his Children in preserving their  
good name, yea in making them  
honourable, that is, of good e-  
steme, not onely among the  
Saints, but among meere natu-

Applicatio.

Behold Gods  
tender care  
over his  
Children.  
Reade *Isa.*  
58. 14.



1 Pet. 2. 12. rall men, who beholding their good workes may glorifie God in the day of visitation, As the Apostle Peter speaketh : And not onely be carefull our selues, by well-doing to put to silence the ignorance of the foolish : but when we shalbe wrongfully defamed, and that many times by our brethren, then let vs comfort our selues with these promises, which will vphold vs from sinking in the greatest stormes that may this way befall vs.

15.

**Examples.**

*David much exercised with the scourge of the tongue.*

A worthy patterne hereinto follow, wee haue the Prophet *David*, who being much exercised with this scourge of the tongue, as in many of his Psalmes he complaines, yet he by this shield of Faith, defended himselfe, and by the anchor of Hope stayed himselfe, that hee sunke not, as *Psalm. 31.* from v. 11 to the end; and *Psalm. 69.* seemes specially to be made to this end, yea, almost in every part of *Psalm.*

119. as he complaineth hereof, so he comforts himselfe in his God.

*Iob* also being exceedingly wronged this way, even by his friends, doth worthily vphold himselfe, saying in one place; *If my aduersary had writen a booke surely; (saith he) I would take it upon my shoulder, and binde it as a crowne unto me; I might alledge many moe examples herein, but this shall suffice for this point.*

Thus haue we scene what excellent blessings, pertaining to this bodily life, God hath provided for his children, all which doe belong to themselves.

Now in the last place, that nothing may be wanting, God hath made promise to them concerning their posteritie.

1 *That he will abundantly increase them.*

2 *That he will every way blesse them.*

Yet findes comfort in his God,

*Iob* much wronged this way by his friends.

Posteritie.

Both which be so desired, that many haue little comfort in their liues through want of these. Let vs therefore take knowledge of these for our comfort.

Barrennesse  
a reproach.

First, whereas barrennes was esteemed a heauie punishment, and full of reproach, as many Scripture testify. *Gen. 30. 23. Rachel said, when she conceived and bare a sonne; God hath taken away my reproach Luk. 1. 25. the like is said of Elizabeth; so of Hannah. 1 Sam. 1. 10. it is said; And she was in bitternesse of soule, and prayed vnto the Lord, & wept sore.* This being so, the contrarie to be fruitfull in bearing of many children was accounted a great blessing, therefore the Lord in all ages promised this to his people, as a token of his great fauour.

Fruitfulness,  
in Children  
accounted a  
blessing.

I will rehearse but a few for many, whereof the Bookes of *Moses* and the Prophets are full,

*Lev.*

Lev. 26 9. For I will haue respect  
vnto you, and make you fruitfull;  
and multiply you, and establishe my  
covenant with you. Deut. 7. 13.  
And he will loue thee, and blesse  
thee, and multiply thee; he will al-  
so blesse the fruit of thy wombe, and  
the fruit of thy land, thy corne and  
thy wine, & thine oyle, the increase  
of thy kine, and the flockes of thy  
sheepe, &c. The like, Deut. 6. 3.  
8. 1. Iob 5. 25. this is reckoned  
among many other blessings;  
Thou shalt know that thy seed shall  
be great, and thy off-spring as the  
grasse of the earth. Esa. 48. 19. ve-  
rylike to this. Iob 8. 7. Psal. 115.  
14. The Lord shall increase you  
more and more, you and your chil-  
dren. Psal. 127. 3. Lo, children are  
an heritage of the Lord, and the  
fruit of the wombe is his reward.  
Psal. 128. 2. Thy wife shall be as  
a fruitfull Vine by the sides of thy  
house, thy children like Oline plants  
round about thy Table. Ver. 6. Yea  
thou shalt see thy childrens childre,

and peace upon Israel. Notable is that *Hos.* 14. 5, 6, 7. which serves to all purposes in this point intended, Read the place.

Applicati-  
on.

If this con-  
tent not,  
goe further  
and fare  
worse.  
Blessings  
vpon poste-  
rie.

These may abundantly suffice to settle the mindes and hearts of any true beleever, vnder this tentation of griefe for want of children, that as surely God will fulfill their desire, if it be good for them, If this will not content any man, let him goe further and fare worser.

The other promises concerning posterity, are that God will blesse them, vnder which all good things belonging to them are contained. This is to bee found in sundry of the former Scriptures alledged, but to adde a few more, *Gen.* 17. 7. this is intended, as in all those places where it is said, *I will be the God of thy seed*, *Psal.* 112. is notably set out the happie condition of every one that truely feareth God; among all, this is not the least

least, His seede shall be mightie on  
earth, the generation of the upright  
shall be blessed. Psal. 37. 25. Da-  
uid tels vs what his experience  
was, saying; I haue beene young,  
and now am old, yet haue I not  
seene the righteous forsaken, nor his  
seed begging bread. Vers. 26. He  
is ever mercifull and lendeth, and  
his seed is blessed. Pro. 20. 7. The  
just man walketh in his integritie,  
his children are blessed after him.  
Esay 44. 3. I will powre my spirit  
upon thy seed, and my blessing up-  
on thy off-spring. Ver. 4. And they  
shall spring up among the grasse as  
Willows by the water courses. Esa.  
61. 6. And their seede shall be  
knowne among the Gentiles, and  
their off-spring among the people:  
All that see them shall acknowledg  
them, that they are the seed which  
the Lord hath blessed. Esa 65. 23.  
the like Iere. 32. 39. is the same  
in effect; I will giue them one  
heart, and one way; that they may  
fear me for ever for the good of  
them

them & of their children. Besides these generall promises of blessing the posteritie of the faithfull, there be some more speciall, as Psal. 102. 28. *The children of thy servants shall continue, and their seed shall be established before thee.* Pro. 11. 21. *Though hand joyne in hand, the wicked shall not be unpunished, but the seed of the righteous shall be delivered:* So Chapt. 14. 26. *In the feare of the Lord is strong confidence, and his childre shall have a place of refuge.* Esa 54. 13. *All thy children shall be taught of the Lord, and great shall be the peace of thy children.* Prov. 13. 22. *A good man leaveth an inheritance to his childrens children, and the wealth of the sinner is laid up for the just.* And many the like.

**Applicatiō.**  
**Let Parents**  
**looke into**  
**this mirror**  
**of Gods**  
**mercy.**

Behold, ye parents, what good things God hath laid vp in store for your Children after you, that as all they who feare the Lord, shall be blessed in themselves with



with all needfull blessings, so they shall see all Gods blessings vpon their children after them, yea, vpon their childrens children to many generations; which is plainely promised in the second Commandement, that God will shew mercie to thousands of them that loue him and keepe his Commandements; vnder which be all needfull blessings contained.

The vse then to be made of all these blessings promised to the posterity of the faithfull, is this; That whereas godly parents ha-ving comfort in themselves, and full of cares for their posterity, what shall become of them, especially in perillous times, this may & must quiet their mounds, that God will be the God of their seed after them, and therefore they shall not want any thing that is good.

If any want this comfort, the fault is in themselves, that either they

Vse.

Comfort for parents in respect of leaving posteritie behinde them.

Many want this comfort.

they know not, or at least beleue not the sweet promises made to the posteritie of the faithfull.

*Remedie.*

The onely remedy then of this feare is, to acquaint our selues with these promises, that in all temptations of this kinde, we may set them before vs, and so by prayer and meditation vpon Gods mercie in making these promises, and truth in performing what he promiseth, wee may come to beleue them, and so rest vpon Gods mercy for his blessing on our Children, as well as vpon our selues: which if we doe I cannot well see, what shal be wanting to the full contentment of all Gods Children, even in earthly blessings, which are so much desired, and the want whereof is so distastfull, and vnwelcome to our nature.

And thus to conclude this fifth point, I haue shewed how wee may liue by Faith, that we shall not want any earthly blessings,  
neither

neither for our selues, nor for  
our posteritie, which being ad-  
ded to all the former, will proue  
there is no life comparable to  
the life by Faith, and therefore  
this aboue all is to be laboured  
for, by all that desire true com-  
fort in this life, & thereby hope  
for a farre better to come.

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THE

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THE  
SIXTH  
AND LAST  
GENERALL  
HEAD OF LIVING  
BY FAITH,

*IS FOR*

PERSEVERANCE.



Here is now but  
one thing wan-  
ting (as farre as I  
can see ) to the  
making vp of the  
full comfort of the true belee-  
ver, so much as may be attained  
in this life, namely, how he be-  
ing

Perseverance  
is denied by  
some.

ing so frayle every way, his enemies so many and strong, should be sure that he shall hold out to the end, and so over-comming receive the end of his faith, the *salvation of his soule*: which being a matter of so great difficultie, and so rarely attained, they be not a few who flatly deny this certaintie of perseverance; and many more doe mistrust themselves herein, and thereby much weaken all the comfort of their life.

It shall be therefore highly needfull, to adde this to the former, how a true beleever may attaine to this certainty by faith, that notwithstanding all his owne weakenesse, and strength and malice of his spirituall enemies, yet he shall persevere to the end.

Sundry haue  
written  
herof.

I intend not to make a treatise of this point of the perseverance of the Saints, either to proue the truth of the doctrine, or to confute

fixe the contrary error, which is done alreadie and that soundly, as by argument, so by example, both by auncient and latter Divines.

But as in the former points, I have chiefly laboured to strengthen the faith of Gods children, to depend vpon God, with hope and patience for succour in all their necessities; spirituall and earthly: so in this, my onely labour shall be, to establish our hearts in this confidence, *that he who hath begun a good work in vs, will performe it untill the day of Iesus Christ.* Which as it was the confidence of the Apostle, for the beleevers in his time, so ought it to be ours, in all succeeding ages to the worlds end, seeing we have the same promises whereon to build our Faith, which they had, and which the Lord made to his people of old.

Let vs now then consider of these promises, and so make our use

How to be sure of persevering.

Phil. 1. 6.

*Pauls confidence in this point ought to be ours.*



Gen. 3. 15.

Gen. 17. 7.

vse of them. It is not to be doubted, but this was intended in the first promise which God made, that *the seed of the woman should bruse the head of the Serpent*; and in that made to *Abraham*, that *he would establish his covenant with him, for an everlasting covenant*. Which is oft repeated, but seeing we haue very many more cleare promites hereof, we will passe by these.

2 Sam. 7. 14.  
15.

This was plainly promised by God to *David* concerning *Salomon*, and afterwards as truly performed, *I will be his Father, and he shall be my sonne: if he commit iniquity, I will chasten him with the rods of men, and with the stripes of the children of men. But my mercy shall not depart from him*, Psal. 89. ver. 28. the like is recorded.

Booke of  
Psalmes full  
of these  
promises.

This is more generally spoken of the blessed man; *Psal. 1. 3. His lease shall not whither*. The booke of the Psalmes is full of these  
com-

comfortable promises, Psalm. 9.  
10. They that know thy name will  
trust in thee, for thou Lord hast not  
forsaken them that seeke thee. And  
ver. 18. For the needy shall not al-  
way be forgotten: the expectation  
of the poore shall not perish for ever.  
Psal. 15. 5. He that doth these  
things shall never be mooved; the  
like Psal. 112. 6. 125. 1. Pro. 10.  
30. and 12. 3. Psalme 23. 6.  
Surely goodnesse and mercy shall  
follow me all the dayes of my life.  
Psal. 48. 14. For this God is our  
God for ever and ever, he will be  
our guide even unto death. Psal.  
73. 24. Thou shalt guide me with  
thy counsell, and shalt receive me  
unto glory. Ver. 26. My flesh and  
my heart fayleth, but God is the  
strength of my heart, and my porti-  
on for ever. Psal. 103. 17. But the  
mercy of the Lord is from everla-  
sting to everlasting upon them that  
fear him.

In the writings of the Pro-  
phets we may reade many such  
promises

So, in the  
Writings  
of the Pro-  
phets.

Iere. 32. 39.  
40.

Esa. 59. 21.

All promi-  
ses too little  
in time of  
need.

Comforts  
touching  
perseverance  
in the New  
Testament.

promises for perseverance, *Esa* 54. 8. *But with everlasting kin-  
nesse will I haue mercy on thee,*  
*saieth the Lord thy Redeemer,*  
*Chap. 55. 3. Heare and your soule*  
*shall liue. And I will make an e-*  
*uerlasting covenant with you, from*  
*the sure mercies of David: the like*  
*Ezek 16. 60. and 37. 26. is a spe-*  
*ciall promise to this purpose, I*  
*will put my feare into their hearts,*  
*that they shall not depart from me.*  
Many more might be gathered  
out of the old Testament, but I  
feare some will thinke them too  
many; who if they shall well  
weigh, either the excellencie of  
these promises, or their owne  
backwardnesse to beleue them,  
when they most stand in neede  
of them: then will they finde all  
too little to vphold them a-  
gainst their feares of falling a-  
way.

Wee will therefore proccede  
to see what comforts for our  
perseverance are delivered in  
the

the new Testament, which we shall find to be more cleare then the former, for that (as I thinke) we be in more danger in this last age of the world, seeing the Devil knowing his time is but short, is more full of wrath against Gods people, to seeke their overthrow.

Rev. 12. 12.

This mooved our Saviour Christ himselfe so much to comfort his Disciples, and so all the faithfull, *That he would be with them unto the end of the World*, and bids them feare not little flocke, for it is your Fathers good pleasure to give you the Kingdome. Be of good comfort, *I have overcome the world*, which we see is of great force to perswade them, they shuld never be overcome, but should hold out till they were received to glory: for further assurance whereof, he confidently affirmeth, saying, *Verily, verily, He that beleeveth in me, hath everlasting life, and there-*

Mat. 28. 20.

Luk. 12. 32.

Ioh. 16. 33.

Ioh. 6. 47.

therefore can never perish, or fall away: for further assurance it is said, *Ioh. 13. 1. That whom (krist loved, he loved unto the end.*

1 Thes. 5.  
24.

And what greater assurance can we desire and looke for then this, that *God is faithful who hath called vs, who also will doe it, that is, (as goeth before immediatly) Preserue our whole spirit soule and body blameles vnto the comming of our Lord Iesus Christ,* which is oft repeated 1 Cor. 1. 9. and 10. 13. 2 Thes. 3. 3. that we might haue it in better remembrance and vse. And for confirmation hercof, it's said the *foundation of God remaineth sure,* grounded vpon this, *the Lord knoweth who are his.* meaning that they whom God before the foundation of the World did choose, and ordaine to be saved, cannot possibly perish; as it is said, *Mat. 24. 24. If it were possible,* intending, that it is not possible, for

1 Tim. 3.  
19.

Or then should God bee, either  
unable to change his decree,  
or not Almighty, as not able to  
performe that which hee did  
purpose; both which bee most  
blasphemous to thinke of God:  
for this cause Christ did bid his  
Disciples rejoyce that their names  
were written in heauen, Luke. 10.  
10. yea more in the former place  
1 Tim. 2. 19. it is said that this  
foundation of the certaintie of  
salvation to all the Elect, hath a  
scale, which is after expressed in  
these words *Let every one that  
confesseth the name of Christ depart  
from iniquitie, which I conceiue  
the same, which is said, Ephel. 1  
13. That they after they beleueed  
were sealed with the holy spirit of  
promise, which is the earnest of our  
inheritance, untill the redemption  
of the purchased possession vnto the  
brilliance of his glory.*

In both, this is ment, that  
the worke of true sanctification,  
which the holy Ghost workes

Z

in

Why is it pos-  
sible that the  
Elect should  
perish.

How we bee  
sealed.

The text  
explained.

in every true beleever, is an vnfallible marke that wee are true beleeuers, effectually called and elected to salvation by Christ, and therefore are sure wee cannot perish but shall perseuere and be saued. This is notably set downe, 2 Cor. 1. 21. 22. *Now hee which establisbeth vs with you in Christ, and hath annointed vs, is God, who hath also sealed, vs & giuen the earnest of his spirit in our hearts*; so that as true dealing men, doe make sure their grants and couenants by seales and giuing of some earnest, which being a part of the prise couenanted, doth assure the whole payment: so doth the most faithfull God, by these first fruits of the spirit of sanctification, assure vnto vs, that wee shall neuer quite fall away from grace, but shall be fully sanctified by his holy Spirit at the time appointed. The Apostle 2 Peter. 1. 10. by this moueth the faithfull

To



To make their calling and election  
sure.

And yet more, if this be not  
ought to assure vs, that we shall  
never fall away, but continue to  
ascend and be saved, how often  
doth the Lord passe his word  
unto vs, that his Spirit shall a-  
bide in vs for ever? Notable is  
that place of the Prophet Esa.  
33. 21. *As for me this is my con-  
fession with them saith the Lord: my  
Spirit that is upon thee, and my  
words which I haue put in thy  
mouth, shall not depart out of thy  
mouth, nor out of the mouth of thy  
seed, nor out of the mouth of thy  
seed's seed, saith the Lord, from  
henceforth and for ever,*

By this did our Saviour Christ  
much labour to comfort his  
Disciples, who were full of sor-  
row to heare of his leauing the;  
And I will pray the Father and he  
shall giue you another Comforter,  
that he may abide with you for e-  
uer. Euen the Spirit of Truth,

*christ com-  
forts his  
concerning  
this.  
Ioh. 14. 16.*

17

Z 2

whom

whom the world cannot receive be-  
 cause it seeth him not neither know-  
 eth him, but ye know him, for hee  
 dwelleth in you and shall be in you.  
 So againe, Ioh. 15. 16. Yee haue  
 not chosen mee, but I haue chosen  
 you, and ordained you, that you goe  
 and bring forth fruit, & that your  
 fruit should remaine. Ioh. 16. 28.  
 Your ioy shall no man take away:  
 and more to like effect, as Iohn  
 10. 28. 29. I giue them eternal  
 life, and they shall neuer perishe;  
 &c. Reade the text.

Saint Iohn  
 hath much  
 to this pur-  
 pose in this  
 Epistle.

1 Ioh. 2. 24.

So the beloued Apostle Iohn,  
 wrote his first epistle to this end  
 especially, to confirme the faith-  
 full in the certaintie of their sal-  
 uation, that they should not fall  
 away as many hypocrites, then  
 did and daily doe. To this end,  
 as hee setteth downe sundry  
 markes, whereby they may  
 proue themselues to be in the  
 state of grace; so he giues many  
 comfortable promises that they  
 shall continue, and abide for ever.  
 and

and more especially, Chapter 2  
vers 27. But the anointing which  
ye have receiued of him abideth  
in you, and ye need not that any  
man teach you, but as the same a-  
nointing teacheth you all things,  
and is truth, and is no lie; and e-  
uen as it hath taught you yee shall  
abide in him, &c. Chapter 3. 2.  
Beloued, now are we the sonnes of  
God, and it doth not yet appeare  
what we shall bee: but wee know  
that when he shall appeare, we shall  
be like him, for we shall see him as  
he is. V. r. 9. His seed remaineth  
in him; and much more in this  
Chap. and the rest: I need not  
rehearse all.

To shut vp this point. A prin-  
cipall cause of this certaintie of  
our perseuerance, is that which  
the Apostle Peter expresseth  
laying, that *their inheritance is*  
*reserved in heaven for them, who*  
*are kept by the power of God, thro-*  
*ugh faith vnto saluation,* And to  
like effect the Apostle Iude clo-  
seth

27

The Apo-  
stle S. Peter

1 Pet. 4. 5.

Saine Iude

verse 24.

25.

Applicatiō.

seth his Epistle with these words; *Now to him that is able to keepe you from falling, and to preserve you faultlesse, before the presēce of his glory with exceeding ioy, to the onely wise God our Saviour, be glory and maiestie, dominion and power, now and ever, Amen.*

Thus haue I gathered (you may see) good store, yet not all of those comfortable promises which God hath made to his Church in all ages, to confirme their faith, that seeing he hath freely loued them, chosen them, and called them to be his, therefore none shall euer be able to plucke them out of his hand. What remaineth then for vs (who be compassed with such a cloud of testimonies, which all agree in one) but to be perswaded with the Apostle. Rom. 8. 39. *That neither death nor life, nor Angels; nor principalities, nor powers, nor things present, nor things*

things to come : Nor height nor  
depth, nor any other creature shall  
be able to separate vs from the love  
of God which is in Christ Iesus our  
Lord.

Let vs then whensoever wee  
fall into this temptation, ( oh, I  
shall neuer be able to hold out :  
I find my corruption so strong,  
or if I should bee called to any  
such fiery triall, as in Queene  
Maries dayes, I shall neuer bee  
able to endure them, but shall  
( as many then did ) for feare fall  
away, and deny the truth . ) Let  
vs I say, against this temptation  
set the many promises which  
the Lord hath made vnto vs,  
that he will neuer leaue vs nor for-  
sake vs, yea more, that we shall be  
kept by his power vnto salvation,  
that bell gates shall not preuaile a-  
gainst vs ; with many the like,  
whereof before : that duely  
weighing these, and the faith-  
fulness of him who hath promi-  
sed them, we may comfort our  
Z 4 hearts

What to  
doe in this  
temptation,  
that we shall  
neuer hold  
out.

Heb. 13.5.  
1 Pet. 1.5.  
Mat. 16.18.

Heb. 12. 2.

Ioh. 10. 29.

Comfor for  
the weake  
in faith con-  
cerning  
their finall  
perseueranc

1 Pet. 1. 23.

hearts, that he who hath begun the worke of grace in vs, will neuer giue it ouer till he hath fully finished it; for as he is the author of our faith: so is he the finisher of it. And hee is stronger then all, so that none shall be able to plucke vs out of his hand.

Brethren of good cheare thou poore soule, who findest some worke of grace begun in thee, yet feeling thine owne infirmities, and oft oppressed with many and sore tentations, and beholding or hearing of the fall of many great professors, art much shaken, and filled with feares of falling away; for assure thy selfe, that (being borne againe not of corruptible seed, but of incorruptible by the Word of God, which liueth and abideth for euer) it is not possible thou shouldest perish, or euer lose that faith and grace which is begune in thee, neither canst thou *siene vnto death*, (as I vnderstand the Apostle,

1 Iohn

1 Ioh. 5. 16.) seeing this immortal seed remaineth in thee.

And this I will adde, for the comfort of all such as bee troubled with these feares (that they shall neuer hold out to the end, and thereby be stirred vp to be more diligent in the vse of the meanes ordained for their growth in graces, and perseverance therein) that I neuer did know, or heare of any such to fall away: but vsually they who finally fall away, are such as bee secure, and presume of Gods mercy, that they shall stand, when others fall, and take this withall that then we be strongest, when we be weakest, that is, when feeling our owne weakness, and distrusting our selues, we run to God, and relie vpon him in all our necessities, which is that I haue laboured to effect in all this Treatise. The summe whereof I will in few words set downe, as for the helpe of memory,

Z 5

mory,

Humble neuer falla-  
way.

Who falls  
away.

When we  
are weak-  
then we are  
strong.  
2 Cor. 13.  
10. explain-  
ed.

Summe  
of all,



mory, so for the quickning of our spirits more to labour for this happie life by faith, which both in life and death will bee our chiefe comfort.

1. part.

1

2

A fore euill.

I

I

3

For so much as the liues and deaths of the most profi flours of Christian Religion, doe shew that few attaine either that comfort of saluation, or conscience of holy conuersatiō, which God hath prepared for true beleeuers, My maine scope hath bin to redresse this fore euill, and to this end I haue shewed that this blessednesse is enioyed onely by liuing by faith and what sauing faith is, how it is gotten, & how we may know that we haue it both by the causes and effects, joyned together, not separated. Wherin seeing many be deceived on either side, some presuming, others mistrusting, there be plaine markes of soundnesse set downe, whereby euery one may try himselfe.

In

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In the next place we are taught how to liue by faith: herein what it is to *liue by faith* and how this is obtained, which is by due application of Gods promises, whereto is required serious meditation, and prayer, wherein seeing few be so feruent, in this case ought to be, the singular gaine hereof is largely laid downe, both for consolation, and for reformation of our liues, and heerein foure rules, which be of excellent vse.

The second part of this Treatise is a direction how to apply to our particular necessities Gods promises: which being of diuers sorts, absolute, or conditionall; simply necessary, or with limitation; generall or speciall, are all accordingly to be considered. All of these being so exceeding many, to bring them to some easie order, for our better vse of them all, they be drawne to sixe heads, to which all may be well referred.

The

I

3

2. part.

6. heads.

Salvation.

The first whereof concernes the assurance of our salvation by Christ, herein first such generall promises as containe all the benefits by Christ.

Iustification

In the next place is more specially shewed, how wee may bee more assured by Faith of our iustification, in both the parts thereof, 1. *the forgiveness of sinne* 2. *the imputation of righteousness.*

3. Fruits.

And likewise of the fruits of these, which be, 1. our *Reconciliation*, 2. our *Adoption*, 3. *hope of glory*. For further prooffe that we be Gods Children, we haue assurance by sense, when we see the spirit of God working in vs such graces, as cannot bee in trnth in any, but such as shall bee saued. Among which 1. *Faith* it selfe is chiefe. 2. *The gift of the Spirit*. 3. *Sincere obedience*. 4. *Promises made to many particular graces as to the loue of God, & of our neighbour, to the feare of God.* And so to all other fruitso. faith, which

4. Markes  
offensible  
faith.

bee

the markes of salvation. And because many weake, yet true believers, haue no feeling of their faith, and therefore bee sore discouraged, there be foure markes of true Faith where it cannot bee seene; sundry other promises of Gods fauour to strengthen our Faith.

4. Markes  
of insensible  
faith,

2

The second generall head of these promises for the strengthening of our faith concerning the mortification of our corrupt nature, wherein our faith being so weak, we haue manifold encouragements to assure vs of a full and shoall victory. The generall promises, that *God will cleanse vs from all vnrighteousnesse*, may suffice for all particulars.

Mortifica-  
tion of our  
corruptions

3

The third generall head of promises, is to assure vs of all needfull grace to leade a godly life, herein 1. How to obtaine this grace, 2. To assure vs our weake obedience shall be accepted.

Grace to  
lead a god-  
ly life.

In

Holy duties

In what speciall duties in euery Commandement wee be most failing. Generall promises that we shall want no sauing grace, with the right vse of these. For our further helpe, God hath made many promises of particular graces. 1. *That he will teach vs.* 2. *That he will set our hearts in frame.* 3. *that he will giue vs faith trust, hope, joy,* (which few attain to for want of faith) *so loue and feare him,* with the right vse of all. Whereas wee faile much in all holy exercises, God promisseth he wil both assist vs, and accept vs in them, as in *Prayer, for prayers made in faith.*

Assistance and acceptance.

Word.

This to be referred to all spirituall Sacrifices. Whereas there is much vnfruitfulnesse in the exercise of the Word and Sacraments, euén in such as haue true grace, through want of faith; the remedie is to apply Gods promises (which be many) especially when they goe  
to

to these duties. The Sacraments  
be much more abused, the re-  
medie is to consider Gods faith-  
fulnesse in the seales.

The fourth head concerneth  
afflictions: wherby many be dis-  
couraged, no helpe but by faith.

*Four grounds of comforts.* 1. All  
afflictions come from God, and  
that to all his children. 2. In  
what manner God afflicteth his  
most wisely, and most lovingly,  
his wisdom is in the meetnesse  
of the correction, and in the iust  
measure & continuance there-  
of, Gods loving and tender dea-  
ling with his, is plentifully set  
out vnto vs for our comfort.

3. The excellent ends and fruits  
of afflictions, generall is blessed-  
nesse 3. speciall benefits by af-  
flictions, 1. they be *tryals of our*  
*strength & weaknes*, many iudge  
amisse, and be mis-iudged by  
others. 2. Benefit by afflictions  
is, wee bee purged from our  
corruptions. 3. By these Gods  
gra-

Sacramēta.

4  
Concer-  
ning affli-  
ctions.

Meete affli-  
ctions.  
Iust mea-  
sure held in  
them.

3  
Excellent  
ends of af-  
flictions.  
3. Speciall  
benefits by  
afflictions.

graces in vs bequickned, specially faith & patience. All which benefits being so desired, and not attained without afflictions should make vs rejoyce in them  
 4. comfort in afflictions, God will helpe vs and deliuer vs.

5  
 Earthly blessings,

The fift head is, that we shall not want any earthly blessing needfull 1. generall promises. 2. particular. 1. long life. 2. health. 3. wealth. Under welfare many other be contained 4. good name. 5 & lastly for our posteritie. 1. That God will increase them. 2. Abundantly blesse them.

6  
 Perseuerance

The sixt and last head of promises for our liuing by Faith is for *Perseuerance*, which being not onely doubted of, but gain-said, God hath spoken much for our comfort, on which wee are oft to meditate, that we may hold out to the end & so ouer-cōming we may enjoy all those rich promises mentioned in the 2. and 3. chapters of the Renel.

This



This is the summe of that which more at large (according to my poore abilitie) I have set out in this Treatise: what I have sought herein, I must leave to him, who knowes and shall iudge even my intention, as well as my actions; what may be the profit hereby to Gods people, the effects shall shew.

Authors intention.

Readers profit.

And this I may say, that had I not conceived good hope thereof, I should never have spent so many yeeres about it. And if I had not beene much encouraged by sundry men of good esteem in our Church, who perswading it, after a sort charged me, not to bury my labours, but to communicate them, to all that will receive them; mine owne meane conceit of my selfe and labours, would have kept them still close from so publike a view and censure.

Many yeeres spent about the substance of this treatise.

Not published without good encouragement.

Exhortation to labour for faith.

Now to shut vp all, I doe instantly beseech in the Lord, eve-

ry

- 1 ry soule, who truly lamenteth his want of comfort in Gods fauour, in all his necessities, and weaknes of obedience in all duties required. both which, doe principally arise from the want and weaknes of faith: that they would *aboue all* (as the Apostle himselfe exhorteth, *Eph. 6. 16.*) labour to get, and strue to maintaine this precious grace of fauouring faith, in such manner, and by such meanes, as in this Treatise hath beene set downe.
- 2

To learne speciall promises, one or two at least for euery purpose.

And for the better attaining herevnto, their owne experience shall shew how needfull it shall be to make this a daily practice to meditate vpon Gods promises, specially such as most concerne their present condition, and to this end to commit to memory, and to learne without booke one or two principall promises for euery purpose as I haue set them downe, or themselves may obserue, that so they may

may haue them readie for their  
work.

As for example, when they  
would goe to Prayer, thinke  
seriously of that promise, Rom.  
8.26. *Likewise the spirit also helpeth  
our infirmities: for we know not  
what we should pray for as we  
ought; but the spirit it self maketh  
intercession for us, with groanings  
which cannot be uttered* Vers. 27.  
*And he that searcheth the hearts,  
knoweth what is the minde of the  
spirit, because he maketh intercessi-  
on for the Saints, according to the  
will of God.* Or that of Iames 1.5.  
*If any of you lacke wisdom, let  
him aske of God, who giveth libe-  
rally to all men, & upbraideth not:  
and it shall be given him.* I make  
no doubt but the due confide-  
ration what God hath said in ei-  
ther of these, will put life into  
any Christian heart more com-  
fortably to set himselfe to this  
holy dutie.

Prayer.

Gods pro-  
mises will  
put life into  
a Christian  
heart.

The like isto be done when Callings.

we

wee goe about our callings. Psal. 121. 8. *The Lord shall preserve thy going out & thy coming in, from this time forth and for evermore.*

**Afflictions.**

So when any crosse befaileth vs, remember that vnualueable promise. Rom. 8. 28. *Also we know that all things work together for good, to them that loue God, to them who are the called, according to his purpose.* And that 1 Cor. 10. 13. *There hath no temptation taken you, but such as is common to man, but God is faithfull, who will not suffer you to be tempted above that you bee able: but will with the temptation, also make a way to escape, that ye maybe able to beare it.* The same is to be said for the rest, as more largely hath beene handled.

**To set apart some time euery day.**

To this end I doe aduise euery one to set apart some time euery day (if there be no iust hinderance) to this dutie of nourishing their faith, by prayer, and me-

meditation on Gods promises  
which although I feare it bee  
rely practised, yet I dare com-  
mend it to be of admirable gaine  
for all good purposes, and holy  
duties of Christianitie, euen  
in times of prosperitie, though  
not specially in times of ad-  
versitie.

And herein, the more to stirre  
up all who desire to *see the good-  
ness of the Lord in the land of the  
living.* I will adde this of mine  
owne experience, both in my  
life, and others not a few, with  
whose state I haue bin acquaint-  
ed, that as there can be no sound  
comfort in any part of our life  
without faith, and yet nothing  
more hard to keepe in life, then  
the faith: so this is the chiefe  
cause, why so few finde that  
good assurance of their salvati-  
on; that comfort in afflictions;  
that power against their corrup-  
tions; & that growth in grace,  
which full well they might, if  
the

To nourish  
faith by me-  
ditation and  
prayer.

*Psal. 27. 13.*

Hard to  
keepe faith  
in life.

Cause here-  
of.

2 Cor. 13.5

Inde 3.

Last suite.

the fault were not in themselves for that they do not make this a daily practice to examine themselves, *whether they be in the faith* (as the Apostle exhorteth:) that so finding their weaknesse, they might bee stirred vp more constantly and painefully to *strive for the maintenance of their faith*, whereof they shall haue such daily vse, that without it there can bee no proceeding, but rather a daily decay in all Christianitie.

In consideration of all which I make this my last suite to all such, onely to make triall of this dutie of daily nourishing and increasing their faith, which if they shall endeavour not slightly but carefully with knowledge & conscience, I make no doubt but that they shall finde, at least so much as shall encouragethem to goe forward, till they shall be further satisfied: onely we must referre to God, both the time when

then, and the measure how  
much, it shall seeme good to his  
goodness to bestowe on vs.

And for my part, I will not  
cease to pray vnto God for them  
that he would fulfill all the  
desires of his goodnesse and  
workes of Faith with power. So

2 Thes. 1. 11

FINIS.



18.1.2017

Goodrich and  
Sons, 20

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THE  
VVAY TO  
A BLESSED  
ESTATE IN  
*THIS LIFE.*

BY  
EZEKIEL CULVERVELL.



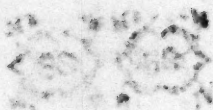
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1633.

THE  
WAY TO  
A BLESSED  
ESTATE IN

HEAVEN



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in the Strand, near the Temple  
1688



THE  
WAY TO  
A BLESSED  
ESTATE IN  
THIS LIFE.



HAT which our  
Lord Iesus from  
Heaven writ vn-  
to the Church of  
*Sardis; Thou hast*

Rev. 1. 3.

*name thou livest, but art  
dead, may be truly spoken of the  
many sort of not-counterfeit  
professors of the Faith in our  
times; for it is clear by the Text,  
that this is not spoken of hypoc-  
rites, who are sturke dead; but  
of such who having some life*

Many  
drowſie  
profefſors.

remaining in them, are in a dead ſleepe; for theſe of whom I ſpeake, take good paines to keepe vp a name of Chriſtianitie, both in the exerciſes of Religion, and in their outward behaviour, (though in both theſe be much fayling,) but in very truth there is but a little life of faith and loue in all their Profeſſion, as may appeare in their cold and vncomfortable prayers, in their wandering and drowſie hearing of the Word, and vnfruitfull receiving of the Sacraments, and much more in their abuſe and neglect of the ſecret exerciſes of Prayer, reading, and meditation by themſelues, and conference with others, ſeldome deeply bewailing their eſtate, leſſe rejoycing in the aſſurance of their ſaluation by Chriſt, as ſeldome delighting in God, with a zeale to ſet forth his glorie in every part of their life.

Thou

Though this be the state of  
the greater part of those that  
have some truth of grace in  
them, yet may we say againe,  
there are with vs, (as in  
the Church of *Sardis*) *a few*  
*that haue not defiled their*  
*clothes;* that is, doe liue vnre-  
prochably, & walke worthy their  
calling, having a sweet fee-  
ling of Gods favour vnto them,  
so can boldly come vnto  
him in time of need, with assu-  
rance that hee doth graciously  
accept them, their prayers, and  
their obedience; who like-  
wise doe more delight them-  
selves in God, then in all earthly  
things, accounting it their grea-  
test grieve to offend him, and  
greatest joy to please him; pos-  
sessing their soules with confi-  
dence & patience in their grea-  
test tryals, looking for the ap-  
pearing of Christ.

This is that blessed estate to be  
enjoyed in this life, which God

*A few  
worthy.*

What a blef-  
fed life here  
may be at-  
tained.

Desired by  
many, not  
attained.

How this  
life is at-  
tained.

hath prepared, ( though in di-  
vers measures ) for the faithfull,  
all which may well be contain-  
ed in this short sentence of the  
*Psalmist, Psal. 37. v. 4. Delight thy  
selfe in the Lord, he will give  
thee thy hearts desire :* which I  
doubt not but all true Christi-  
ans ( when they haue well con-  
sidered it ) would be glad to at-  
taine vnto : But either through  
ignorance of the way how to at-  
taine it, or through negligence,  
not putting in practice what  
they know : they spend many  
yeares, either securely, or vn-  
comfortably ; seldome attaining  
to that heavenly feasting, which  
( if they were wise ) might be  
their daily refreshing : whose  
estate I much tendring, doe en-  
deavour to shew them, how this  
happie life may be attained,  
which I conceiue to be onely  
by a more plentifull feeding vp-  
on Christ by faith. It is without  
question, that all and every part

of



our spirituall life is in Christ,  
*whose fulnesse we receive grace*  
 in grace: and this is as cleare  
 that we receive no grace first or  
 at from Christ, but by belee-  
 ving: in which respect Christ is  
 only and principally said to be  
 our spirituall food, and belee-  
 ving to be the true feeding vpon  
 him. Which being so, it ne-  
 cessarily followes, that feeding  
 seldom, or weakely, we cannot  
 have much spirituall strength:  
 and otherwise feeding plenti-  
 fully and soundly, we shall be  
 fat, and flourishing in grace, and  
 to attaine vnto the blessed life  
 spoken of.

Ioh. 3. 16.

Ioh. 6. 37.  
 35. 34.

For the better vnderstanding  
 and practising whereof, this is  
 specially to be considered, How  
 every true beleever may daily,  
 yea, oft in the day, by faith feed  
 vpon Christ, that so he may re-  
 ceive from him all spiritual nou-  
 rishment, for his refreshing and  
 strengthening to every good  
 worke.

A 4

This

How to  
feed on  
the day of  
Christ.

This is done by setting before vs those sweet promises, which God hath made to vs, for the strengthening of our faith in all our necessities : and, so particularly to apply them to our selues. Whereby we may comfortably assure our selues, that we shall enjoy that which God hath promised. Wherein we are first to get the true meaning of that which is promised.

Secondly, To see we haue a good warrant, that this is promised to vs, that thereupon we may conclude, we shall certainly enjoy that which God hath promised, seeing he is faithfull who hath promised.

Examples.

But seeing this is not well conceived by many, I will make it plaine by example. 1 Cor 1.30 it is said ; *But of him are yee in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption. In which is as much* laid

As may be conceived, or de-  
scribed; the meaning whereof is,  
that every true beleever, is by  
Gods spirit made a liuing mem-  
ber of Christ Iesus, from and in  
whom, he is made by God a  
partaker of all things need-  
ful to salvation: that whereas he  
by nature foolish, guiltie, fil-  
thy, and in bondage, now in  
Christ he is made perfectly wise,  
righteous, holy, freed from all  
enemies, and so restored to  
all happinesse. This promise  
of God being clearly vnder-  
stood, must now bee applyed  
particularly by every beleever  
to himselfe, thus: Seeing God  
who is all-sufficient, and faith-  
full, hath in his Word; which  
is Truth it selfe, promised these  
great benefites (in which all are  
contained) to every true believ-  
er, therefore I who doe true-  
ly, though weakely, beleue in  
Christ, may boldly assure my  
selfe, that all these be mine, and

A 5      there-

therefore I shall not want any thing needfull for my present comfort, or eternall happinesse. Which whosoever doth daily practise in this manner to maintaine, and increase his Faith by application of this, and all other of Gods promises, he shall daily more and more enjoy in this life that blessed estate we speake of.

**Pray for  
Faith.**

But for as much as faith is the gift of God, and we cannot further beleue then wee be drawne by Gods spirit, therefore we must joyne often, and fervent prayer; that God by this meanes would increase our faith.

**Not easie.**

This may seeme easie to be performed, but vpon better tryall, it will not be found so easie to doe it effectually; for besides our own great vntowardnesse to beleue, I cannot thinke of any dutie, wherein our common Adversary will vse more cunning,

bless

annin  
er vs  
deepin  
eguil  
comes  
ke (t  
life th  
Am  
binder  
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unning, and diligence to hinder vs, then in this: either by sleeping vs from the worke, or beguiling vs in it: whereby it comes to passe, that very few doe (to any good purpose) practise the same.

Amongst many lettes which hinder the faithfull practice hereof, I obserue these two, in two diuers sorts of beleevers. The former in those, who not sufficiently feeling their wants, are too much contented with their estate, doe not so prize Christ, and this blessed estate in him, as may moue them to take this paines, and therefore never reach vnto this growing grace, whereunto they might come, if the fault were not in themselves.

The other let is in those who highly prizing the benefit, and earnestly labouring for it, are by the sense of their owne vnworthinesse, so kept downe, that

Two chiefe lettes.

1. Not prizing Christ.

2. Our vnworthinesse.

that they cannot with any hope  
looke vp, for so great a blef-  
sing.

Remoue of  
the first let.

For the remooving of both  
these lettes, the first sort are to  
bethinke themselves, what an  
vncomfortable account it will  
be, when God shall call them to  
it, to see how many yeares they  
haue spent, with little growth  
in grace, either to the glorie of  
God, or good example to o-  
thers, or to the peace of their  
owne soules. Whereas on the  
other side, they might haue at-  
tained vnto such a sweet life, as  
would haue beene a heaven vp-  
on earth: namely, *To rejoyce al-  
wayes in the Lord.*

Of the se-  
cond let.

For the other poore soules,  
who are kept downe with the  
sense of their owne vnworthi-  
nesse, they are to know, that all  
Gods promises are free and vn-  
deserved, so as no vnworthines  
ought to hinder them from be-  
leeving: yea, rather they that  
haue

the moſt ſenſe of their  
owne vnworthineſſe, haue moſt  
encouragements to beleeuē, for  
that voyce of Chriſt, *Come vnto  
me all you that are weary and  
heauie laden, and I will eaſe you,*  
comes not onely for our firſt  
converſion, but in all our di-  
ſtreſſes whatſoever, through-  
out the whole courſe of our  
life.

If any eſcape both theſe lets,  
and goe about this worke, then  
will Satan uſe all his ſkill to be-  
guile both ſorts; ſuch as are  
weake and heauie hearted,  
ſoone diſcouraged, he tempts  
and perſwades, they labour in  
vaine, and doe not beleue,  
when indeed they doe, as ſhall  
appeare. The other ſort who  
are too well conceited, & light-  
hearted, Satan labours to per-  
ſwade, that they haue more  
faith then indeed they haue, and  
that their caſe is better then in  
truth it is.

It

Mat. 11. 28.

Satan will  
beguile:

Some, that  
they beleue  
not.

Others,  
that they  
haue more  
faith then  
they haue.



It shall be therefore the wisdom of all who shall not be deceived, carefully to examine & try themselves; which that they may the better doe, let them consider of these marks that follow: whereby either sort may certainly judge of themselves.

For such as conscionably endeavour to nourish their faith in such manner as hath beene shewed, and yet finde no comfort, but feare they doe not beleue, ( when as indeede they doe ) these are to discern their faith by such secret operations, as doe certainly shew faith to be there, though it be not seene: namely, An vnfeigned griefe for the want of faith, with an vncessant endeavour for the attaining of it. Againe, A reverent esteeme of God, and heartie affection of vnfeined loue to him, which cannot be without some former apprehension of Gods

Four  
markes of  
faith not  
seene,

1. Griefe  
for want of  
Faith,

2. Constant  
labour for

3. True  
loue to  
God,

Gods loue to them, which is in many, ( though they see it not.) And lastly. A tender Conscience, fearing to displease God, even in smaller matters, which others little regard. Whosoever shall finde these fruits, ( which cannot come but from faith ) may certainly know, that there is a roote of faith grounded in their hearts, though they see it not. But such as haue no feeling of their faith, and see no such effects in their lives, haue just cause to thinke that they haue no faith at all.

As for the other sort, who are too well perswaded of themselves, that they finde comfort in meditating on Gods promises, whereas indeed they deceiue themselves, and haue not that faith they imagine, as their fruits doe shew.

This may be discerned by these notes;

First, True comfort is vsually

4. A tender conscience.

No fruits,  
no faith.

Notes of  
true and  
false com-  
fort.

1. True, is  
hardly got.

ly very hardly gotten, with much prayer and labour, and it is oft a long time before this be felt: therefore they who vpon their first thoughts on these promises, finde comfort that they haue part in them, may so farre mistrust, all is not sound, till they shall see some better prooffe thereof: which if they doe not, but for all this will be confident, that all is well, it is to be feared, their comfort is not sound.

2. Feare of  
deceit.

For this is another propertie of that true comfort which springs from faith, especially in young and weake beleevers, that they (so highly valuing the benefit) are very fearefull of being deceived, and must see good evidence before they will be perswaded, that they haue this saving faith.

3. Poore  
in spirit,  
mourne,  
and lowly.

Whereof if they shall be perswaded, yet therewithall is joy-  
ned such a feeling of the weak-  
nesse

esse of their faith, and so of all  
 grace, as makes them poore in  
 their own eyes, and mourne for  
 their wants, thinking lowly of  
 themselves, and more highly re-  
 verencing the graces of God in  
 others. Whereas they who be  
 deceived, are as the *Laodiceans*,  
 rich and wanting nothing, and  
 selfe meery, and too lighthear-  
 ted, thinking too well of them-  
 selves, and too slenderly of o-  
 thers, better then themselves.

Another sure marke of sensi-  
 ble faith and comfort, is this,  
 That they that haue tasted of it,  
 can never be satisfied, but still  
 hunger and labour for more:  
 none more diligently vse all  
 good meanes to grow in grace  
 then they: Even as the strong  
 and most healthfull bodie, doth  
 feed better then the weak and  
 sickly. But such as being well  
 satisfied with that they haue, &  
 feele no hunger, nor labour for  
 more, it is evident their faith  
 and

4. Hunger  
 and labour  
 for more.

5. Answerable obedience.

and comfort are not good.

To proceed, and not to gather all that might be added hereto, this shall serue for all ; That as like fire, like heate: so like faith, like life, great or small. So that wherethere is strong faith, there must needs be great obedience, and therefore whosoever be that is carelesse of his conversation, and barren in the fruits of a holy life, his faith must needs be weake, if not dead.

Wherefore to conclude, I advise every one, who by these markes shall discern himselfe to be deceived with fancie in stead of faith, to goe about this worke more seriously, and to lay a better foundation of faith, and not to say, he hath found comfort, till he can bring good witness thereof. Which whosoever shall neglect, shall in the end (to say no more) lament his folly, when he who seeing his error, shall more caretully and con-

constantly put in practise this  
maine dutie of daily feeding vp-  
on Christ; shall grow in grace,  
and attaine to that blessed life  
here, wherof we speake, besides  
eternall life, the full reward of  
all his labours.

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*FINIS.*

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first part of the history of the  
 first part of the history of the  
 first part of the history of the

Co  
 Co

Th



Desired: } the way to a blessed  
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Obedience. 18.



**the principall matters  
contained in this  
Treatise.**

**F**ew attaine to that sweet  
estate they might in this  
life.

So little comfort in certain-  
tie of saluation.

Or constancie in holy con-  
versation.

To live comfortably, and  
die happily is attained  
onely by Faith.

What is to live by Faith,  
Herein bee contained two  
pillars of Christian pro-  
fession.

1 All grace we want is to  
be had onely in Christ.

2 All this grace in Christ  
is ours by Faith onely.

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Many seeke for pardon by  
Christ, but not for sancti-  
fication.

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Faith justifieth as a weak  
hand receiving Christ,  
who alone justifieth.

Justifying Faith is a beliefe  
of the Gospel whereby  
we receive Christ offered

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Many deceived in the ma-  
ter of Faith. 1 Worke  
Faith is to beleene.

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What is to be beleevd, the  
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2. To whom? to every soule to whom the Gospell is preached, so that no sin may barre any from beleeving.

3. Who promiseth? God who is. 1. most able, 2. willing. 3. faithfull.

The truest degree of Faith.

Its possible that I shall be saved. Gods willingnesse to save is a chiefe mover to beleeve.

3. Motive so beleeve is Gods truth, God hath said it, therefore I beleeve it shall be.

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48		<u>Triall of sorrow</u> to be sorrow is, that it never dryes the cause remaining.
49		<u>Tryall of our desire</u> is, the more we taste the more desire.
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Many deceived build faith  
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a fruit of Faith.

All effects of Faith contain-  
ed under receiving of  
the Spirit.

The Spirit is knowne by  
these two effects of joy  
and love.

The Spirit is inseparable yet  
not like sensible, as in  
fire, light, and beate.

Many a weak believer  
feels no joy, yet may see  
true love of God in him-  
selfe.

Herein many be declared  
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1 Marke of soundnesse in a

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4. When our obedience is  
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5. When men looke to the  
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mises, 2 apply them.

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by.

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Application must be made:

both to persons,  
and condition.

This is done by meditation,  
and earnest prayer.

All promises which be not  
speciall to some, belong to  
all Gods children.

God entails promises to se-  
verall estates: so they  
must be applyed.

2. Meanes of application is  
prayer, that God would  
guide and perswade us.

Though the gaine hereof be  
great, yet few will labour  
for it.

Mr. Rich: Rogers in his  
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Benefits by faith, see Rom.

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66 5. When men take to the  
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132 2 To get our hearts readie  
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133 3 To fetch by Faith power  
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160 Twofold certainty. 1. by faith  
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285 Third general, how by faith  
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287 How ever some thinke, it is  
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307	To set our <u>hearts</u> in frame.
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394	<u>All afflictions come from God, and that to all of vs.</u>
396	<u>2 In what manner, &amp; in wisdom, 2, in love &amp; these be never separated.</u>
397	Gods wisdom is in meeke corrections, & in iust menſure.
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403	God moderateth the afflictions of his children for the quantitie.
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425 By tryall the grace of the  
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426 By these we be purged from  
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433 By these Gods graces are  
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437 Faith and patience be more  
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439 Application of these three  
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441 We should labour to reape  
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442 Fourth ground of comfort  
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mised.

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To set apart some time eve-  
ry day, hereof to make  
some tryall.

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QUESTIONS  
and ANSWERS  
vpon a small TRACT,  
written by Mr. Ezekiel  
Culverwell, touching  
the way to a blessed e-  
state in this life.

Q.  What is the estate  
of drowie pro-  
fessors?

A.  A little grace  
they haue, but mixed with many  
grosse faylings.

Q. What is the estate of such  
as haue more life offaith?  
that they continue to walke a-  
very way unrebuiltly.

Q. May

**Q.** May such an estate be enjoyed in this life?

**A.** Yes no doubt: albeit after divers measures, according to the grace which they have received.

**Q.** By what meanes may such a blessed estate be obtained?

**A.** By an often and plentiful feeding vpon Christ.

**Q.** Why by feeding vpon Christ?

*Ioh. 1. 14.*

**A.** Because of his fulnesse, we receiue grace for grace. Read *Ioh. 1. 19. & 2. 3.*

**Q.** How come we to feed vpon Christ?

**A.** Onely by Faith. *Ioh. 6. 35.*

**Q.** What if we feed seldome or but weakely vpon Christ?

**A.** We cannot haue much spiritual strength.

But what if we feede often and plentifully?

**A.** We shall be fat and flourishing.

**Q.** May we feed often and plentifully vpon Christ?

**A.** Yes



A. Yes verily.

Q. But how?

A. By setting before vs those sweet promises which God hath made vnto vs: and by applying them particularly vnto our selves.

Q. How is that done?

A. First, we are to get the true meaning of them: next to see that we haue a sufficient warrant to apply them.

Q. Let vs see this in an exam-

A. The Apostle Paul writing to the Corinthians, hath these words:

1 Cor. 1. 30

Of him are yee in Christ Iesus, who of God is made vnto vs, wisdom, and righteousness, and sanctification, and redemption.

Q. What conceiue you to be the meaning of this Scripture?

A. That every true beleever, by Gods spirit made a liuing member of Christ, in whom he is made by God a true partaker of all things needfull to salvation, &c.

\* 2

Q. That

For the further enlarge-  
ment of this  
point, reade  
his Treatise  
of Faith frō  
page 5. to  
page 9.

Q. That is for the meaning  
how is it now to be applycd?

A. Thus: seeing God who is All  
sufficient and faithfull, hath in his  
Word promised these great prom-  
ises to every true beleever, there-  
fore I, who doe truly, though  
weakely beleue in Christ, may  
boldly assure my selfe that all these  
promises are mine, and therefore  
shall want no grace needfull for  
my present comfort.

Q. But are we able to beleue  
thus of our selves?

A. No; for faith is the gift of  
God, so that we can no further be-  
leue, then as we be drawne there-  
to by Gods good and holy Spirit.

Q. What must we doe then  
to obtaine this faith?

A. We must often and earnestly  
cry to God in the name of Christ  
to obtaine it.

Q. Are all these things easie  
to be performed?

A. Nothing lesse.

Q. Why?

A. Be-

A. Besides our owne great untowardnesse to beleene, the Devill our common adversary omits no cunning or diligence, to hinder us therefrom.

Q. How doth he effect this?

A. Either by keeping us altogether from the worke, or by beguiling us about it.

Q. What are the lets in our selves?

A. They are chiefly two, either our not prizing of Christ, or our owne unworthinesse.

Q. Who are they that set light by Christ?

A. Such as feeble not their spiritual wants.

Q. And who are they that are letted by their unworthinesse?

A. Such as though they highly prize Christ and his benefits, yet the sense of their owne vilenes causeth them to draw backe, when they should apply Christ for their comfort.

\* 2 Q. How

Q. How may the first sort  
themselves remoue the first let?

A. They are seriously to be-  
thinke them of their estate, and  
what an uncomfortable account  
will be, when God shall call them  
to it: first, in that they haue not  
growne in grace themselves; se-  
condly, in that they haue not been  
lights of good example vnto others,  
and so in the third place, haue  
gained the lesse glory vnto God,  
vnto whom all glory is due,

Q. What say you to those of  
the second sort, who are kept  
downe with sence of their owne  
vnworthinesse?

A. They are to know, that all  
Gods promises are free, so as no  
vnworthinesse of theirs, ought to  
hinder them from beleeuing Christ  
calling such to come vnto him,

Q. But how doth Satan be-  
guile both these?

A. He makes the first sort, who  
are light-hearted, to beleue that  
they haue more faith than indeede  
they

they have, and that their case is  
worse then in truth it is.

The other sort, who are heavi-  
hearted and soone discouraged,  
despises and perswades that all  
their labour is but in vaine, and  
that they beleene not, when indeed  
they doe.

Q. For redresse whereof,  
what course ought either of  
these two sorts to take?

A. They are carefully to exa-  
mine themselves.

Q. How shall they doe that?

A. By considering and well  
weighing these markes that fol-  
low, whereby they may the better  
judge of their estates.

As touching such as conscio-  
usly endeavour to nourish their  
faith, but yet feare they have  
none: they may discern the  
truth of their faith by certaine  
secret operations.

Q. Which are they I pray  
you?

No fruits,  
no faith.

*A. First, such feele within them an unfaigned grieffe for their want of faith. Secondly, an uncessant care for attaining it. Thirdly, a reverend esteeme of God, loving him with all their heart. Lastly, a tender Conscience, fearing to displease him, yea, in the smallest matters.*

*Q. Are these the markes of a true faith?*

*A. Yes questionlesse, howsoever the parties in whom it is, are not sensible of it.*

*Q. How is true comfort discerned from the counterfeit?*

*A. By these notes. True comfort is usually very hardly gotten, & long ere it be felt. Such as come by it suddenly and easily, may mistrust their comfort is not sound, till they see some better proofes thereof.*

*Q. What is another property of true comfort?*

*A. If it be that which springs from faith (especially in weak believers)*

doers) they are very feare-  
full of being deceived.

Q. Is that all?

A. No; for though they be per-  
suaded they have saving Faith,  
yet this their persuasion is joynd  
with poverrie of spirit, and a  
mourning for their spirituall  
wants.

Q. How are the poore in spi-  
rit discerned?

A. They have alwayes such a  
low esteeme of themselves, that  
they highly esteeme the graces of  
God in others: Whereas the other  
sort are so merry and light-hear-  
ted, that they thinke too well of  
themselves, and too meanely of o-  
thers better then themselves.

Q. Now tell me what are the  
markes of a sensible faith?

A. Such as have tasted the  
sweetnesse and comfort of it, they  
cannot be satisfied, but hunger and  
labour after more: Whereas the  
full Soule loatheth the Honey-  
combe.

Q. Is



**Q.** Is there no other man  
but this?

**A.** Yes one more, and that is  
serve for all, namely this, who  
strong faith is, there will be great  
obedience; even as like fire, it  
beats: on the contrary, who  
never is carelesse of his conversion,  
on, and barren in the fruits of  
holy profession; his Faith  
needes be either weak or dead.

**Q.** What vse is to be made  
hercof?

**A.** If any be so ill advised  
examination, as to doeine his  
soul with fancie in stead of faith,  
let him goe about this worke  
seriously: which whosoever shall  
wilfully neglect, shall lament  
folly in the end. Whereas he  
putting this dutie in practice,  
faithfully feeding upon Christ, shall  
thereby grow more and more  
grace, and not onely attaine to  
blessed life here, but to eternall  
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FINIS.



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== [the End.] ==